VOL. 5

RASA-JALA-NIDHI

Ocean of Indian Chemistry & Alchemy.

BHUDEB MOOKERJI

RASA JALA NIDHI

OR

Ocean of Indian Chemistry & Alchemy.



KAVIRAJ BHUDEB MOOKERJI

ABOUT THE BOOK :

of the four different systems of medical science, cultivated in ancient India, the system of Rasa is of hoary antiquity. It is of divine origin. The second and third, namely the systems of herbs and charms are held of human origin. The fourth viz. the system of surgical operation is thought to be non-Aryan and later in date But while the system of herbs and surgery have made trimandus advances, that of Rasa remaind unpopular even in the land of its birth.

The book is most systematic and comprehanssive treatise on the almost lost, abstruse science of Hindu chemistry (Rasa-Vidhya) It belongs to the catagory of material sciences the science of medicine which even in its degraded condition can claim superiority to all other systems of medicine known to the modern world.

The book consist of five volumes bound separatly. It contains text in Sanskrit verses followed by lucid and simple translation into English.

Vol. I. It is devided into seven chapters.

Chp. I. Opens with the construction of **Rasa-Sala** (Laboratory), and Rasa-Linga (a phillie image of Siva, made of pure gold.) The construction consecration of of Rasa-raja (mercury), and Rasa-mahisi in the Rasa Sala indicate the copulation of Siva and Sakti mercury and sulphur being symbolic of semon and blood.

Cho 2 describe the imitation of a desciple, Tantric rituals with Kama-bija-mantra, worship of yoni and linga deniting thereby that the process of chemical operation described in this text has its source in the Tantra-Vidya.

Contd.

Chp. 3-7 that follow deal with ways of operating, purifying, dyeing, controlling and solidifyeing mercury and its varios applications for desease.

Vol. II. consists of four chaps. These deal with Mica, Sulphur, shell and gold-silver-copper and their operation, purification and application etc.

Vol. III. consists of 11 chps, which deal with iron, sink, brass, gems, alkalis, salts, poisions, semipoison, oils, alcoholic liquides, copper laid and other metals.

Vol IV. has six chps on general health. These prescribe diet, dress, bath, directions for taking medicines, chmeical for diarrhoea, indigeston, piles, liver, spleen etc., etc.

Vol V. deals with Halmeptoses, Tuberci-oses, Cough, Asthma, Hiccough, heart diseases, Colic, Tumer, Worms, Bacelli, Jaundice, Swoon, Epilepsy, Insanity, Rheumatims, Gout, and other diseases.

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&

ALCHEMY

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PREFACE

Strenuous labour for more than a year again told heavily upon my weak health, resulting in a physical prostration from which I have not yet completely recovered. This accounts for the delay in bringing out vol. V. of my book. I am still very despondent about the future of Ayurveda. The so called Ayurvedic colleges established in many parts of India, have arranged for such a low standard of Ayurvedic education, that many of the passed students of these colleges are found to be unable even to understand the contents of my books. The Indian national congress, which is now the dominant political force in the country, appears to be indifferent to the revival of ancient Indian culture and civilization ; nay, it appears to be bent upon destroying them. Many of the leaders of the congress have been so much westernised that they look up to the west for their social, moral, and religious ideals. Mahatma Gandhi, the universally adored leader of the congress, is reported to have declared that Ayurveda has not a better medicine for fever than quinine. To us the statement appears to be not only ridiculous but childish as well. For his information let me state here, that out of about two thousand medicines for fever prescribed in the Ayurvedic books, I have only included about 200 in vol. IV. The majority of these medicines are incomparably better, for the cure of malaria and other fevers, than quinine, which in certain cases stops fever, but destroys, in every case, red corpuscles of the blood. Another leader of the Indian national congress is reported to have said that he has more faith in Allopathy than in Ayurveda. It is immaterial whether this lay gentleman has any faith in Ayurveda or not. It is the opinion of renowned physicians that realy counts. Dr. B. C. Roy, the leading Allopathic physician of India, in his address as President of

the Indian medical conference held at Lahore, declared in no uncertain terms that after so many years of his experience as physician he came to realise that Ayurveda was the best of all systems of medical treatment known to the world. The Allopathic savants all over the world frankly admit that allopathy is not yet a science at all, but is still in the making. It will not be out of place here to quote the opinions of some of the pillars of Allopathy :—

Prof. Evans, Fellow of the Royal college, London :—"The medical practice of our day is, at the best, a most uncertain and unsatisfactory system. It has neither philosophy nor common sense to commend it to confidence."

Benjamin Rush, M. D. Professor in the First Medical College, Philadelphia—"Dissections daily convince us of our ignorance of disease, and cause us to blush at our prescriptions. What mischiefs have we not done under the belief of false facts and false theories ? We have assisted in multiplying disease, we have done more, we have increased their fatality."

Prof. Gregory of Edinburgh, Scotland :—"Gentlemen, ninety-nine out of a hundred medical facts are medical lies ; and medical doctrines are, for the most part, stark, staring nonsense."

Dr. Ramage of Royal College, London :—"It cannot be denied that the present system of medicine is a burning shame to its professors, if indeed a series of vague and uncertain incongruities deserves to be entitled by that name. How rarely do our medicines do good. How often do they make our patients really worse. I fearlessly assert that in most cases the sufferer would be safer without a physician than with one. I have seen enough of the malpractice of my professional brethern to warrant the strong language I employ."

Dublin Medical Journal.—"Assuredly the uncertain and most unsatisfactory art that we call medical science, is no science at all, but a jumble of inconsistent opinions, of conclusions hastily and often incorrectly drawn ; of facts misunderstood or perverted ; of comparisons without analogy ; of hypotheses without reason ; and theories not only useless but dangerous."

Jhon Mason Good, M.D.F.R.S., Author of "Book of Nature." "Study of medicine" etc.—"The science of medicine is a barbarous jargon, and the effects of our medicines on the human system in the highest degree uncertain, except indeed, that they have destroyed more lives than war, pestilence, and famine combined."

Such remarks can by no means be applied to Ayurveda which has infalliable remedy for every disease (except gonorrhoea).

Unfortunately, a majority of the modern Ayurvedic physicians are not well-acquainted with the Ayurvedic treatment of fever which is simply marvellous. The action in fever and cholera of such medicines as "Mritasanjibana suchika'bharana-rasa," "Suchika'bharana rasa," "Suchika'kshepana rasa" are more miraculous than can be described and and conceived of. They are to be prepared and used by adepts only. For the guidance of beginners, I should advise them to use in ordinary fevers (including malaria, influenza, typhoid, and para-typhoid) only these two medicines, viz. "Rasa-ta'laka" (page 115, vol. I. —does one racti to be given thrice a day) and "Tripurari rasa" (page 160, vol. IV), subject to the directions given in vol. IV. They will fiind that any one of these two medicines would yield wonderful results. If they fail, medicines of higher potencies, such as "Saubha'gya rasa," "Kasturibhairava rasa," etc., may be made use of. The preparation of Rasa-ta'laka is somewhat difficult. Any Ayurvedic physician who intends to learn its preparation, may come to me. He may learn it from me in a single day.

I think I shall be lacking in my duty, if I do not refer here to the Hon'ble Pandit Madan Mohan Malavia, the founder of the Beneras Hindu University. Pandit Malavia is a sincere patriot, an orator of unparalleled ability, a real Indian, Indian in thought, Indian in culture, Indian in habit, and Indian in outlook. He has opened an Ayurvedic department in his University, and has been doing all he can to revive Ayurveda ; but let me tell the Panditji that his attempts have not yet been ~~even~~ partially successful. Whatever that may be, he is really to be admired for what he has already done.

In complience with the request made to me by several western scholars, I shall deal with in the introduction of this volume a brief history of Indian Chemistry and medicine.

BHUDEB MOOKERJI.

No. 20, Grey Street,
CALCUTTA,
The 10th February, 1938.

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रसजलनिधिः ।

(पञ्चमखण्डम्)

वैद्यकुलपति—

श्रीभूदेव देवशर्मणा मुखोपाध्यायोपाधिकेन

एम्-ए, (ट्रिपल्) सांख्यवेदान्ततीर्थेत्युप-

नामधारिणा रसाचार्येण

विरचितः ।

सूची-पत्रम्

INTRODUCTION.

A BRIEF HISTORY OF INDIAN CHEMISTRY AND MEDICINE.*

Mr. H. E. Stapleton M. A., B. Sc. (Oxon), retired Director of Public Instruction, Bengal, had been taking much interest in ancient chemistry. His illuminating paper on the "chemistry in Iraq and Persia in the tenth century A.D." (*vide* Memoirs of Asiatic Society of Bengal, Vol. VIII. No. 6) which he wrote in collaboration with the late R. F. Azo and Shamsul-ulama H. Hidayat Hossain, has been devoted to a critical study of the works of the celebrated Persian chemist and physician, Ar-Razi, who died late in the first quarter of the tenth century. In making a very able and careful survey of the work of Ar-Razi, Mr. Stapleton has been forced to conclude from a comparison of the facts that have been brought to light in his paper with those given in the History of Hindu chemistry by Sir P. C. Roy "that the earlier and possibly autochthonous system of Indian alchemy based almost entirely on the use of vegetable juices was superseded sometime between 500 and 1000 A.D. by a system of external origin which was primarily based on the use of mercury," and that most of the knowledge regarding metallic and inorganic chemistry found in Indian treatises on alchemy actually originated from outside India.

In his "Chemistry in Iraq and Persia," Mr Stapleton has observed that most of the knowledge regarding metallic and inorganic Chemistry found in Indian treatises actually originated from outside India. He has based his conclusion on the fact that Ar-Razi, the Persian Chemist, wrote a little earlier than the 10th century A. D., the date wrongly assigned by Dr Sir P. C. Roy to the composition of what he considers to be the earliest

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work on Hindu Chemistry, *viz.*, Rasaratnâkara of Nâgârjuna.

Mr. Stapleton has based his conclusion mainly on the ground that Ar-Razi and some of his Persian predecessors were acquainted with a good deal of metallic chemistry before the composition of what he considers, on the authority of Sir P. C. Roy, to be the earliest treatise on the metallic chemistry of the Hindus, *viz.* Rasa ratna'kara, which, Dr. Sir P. C. Roy wrongly considers to have been compiled in the tenth century A. D. Mr. Stapleton, however, admits that Ar-Razi was acquainted with Charaka and Sushruta, the two well-known treatises on the science of vegetable chemistry and medicine of the Hindus, and even made use of them in his medical works. It is, therefore, only in the field of mineral chemistry and alchemy, and not in the field of vegetable chemistry and medicine, that Mr. Stapleton claims priority for Ar-Razi and a few of his more ancient countrymen.

Mr. Stapleton however holds a different view about the organic Chemistry of the Hindus.

This is a view taken by Mr. Stapleton prior to the publication of my Rasa-jala-nidhi. In the preface of vol. 1 of my book, I have maintained that chemistry and alchemy began to be cultivated by the ancient Indians even from the dawn of Indian civilization, which, according to the Pur'anas, took place sometime after the commencement of the present Kalpa, *i.e.*, about 1950,000000 years ago. This will appear to be incredible to many people.

His work was published before the publication of my Rasa-Jala-Nidhi, in which I have claimed a great antiquity for Indian Chemistry, organic and inorganic.

Whatever that may be, Mr. Stapleton has, however, made the following remarks, in respect of my claim to the antiquity of Indian chemistry :—"What everybody is anxious to obtain is some historical proof that there was a metallic Ayurveda before the time of the Muhammedans ; or whether mercury preparation, for example, came to be known in India only after the time of the celebrated Persian physician and chemist, Ar-Razi."

Mr. Stapleton would have me to prove that there was in India a metallic Chemistry prior to the time of Ar-Razi, who died in the 1st quarter of the 10th century A. D.

In order to satisfy Mr. Stapleton, I propose to deal here with only a few of the points justifying my conclusion that metallic chemistry and alchemy, based on the use of mercury, was known to the Indians, long before the time of Ar-Razi, who died late in the first quarter of the tenth century A. D.

Charaka Sushruta, and their predecessors.

There have been, from time out of memory, four different schools of medical treatment, flourishing side by side in India, *viz.*, treatments with (1) mercury and metals, (2) vegetable drugs, (3) spells and incantations, and (4) surgical instruments. Both Charaka and Sushruta belonged to the second and the fourth classes of physicians, and have all along been the most popular, and widely known, though by no means the best and the earliest, of Indian authors of medical treatises. The cheapness of vegetable drugs and the facility of preparing such drugs are some of the reasons which account for the popularity of Charaka and Sushruta. Belonging as they did to the organic school of Ayurvedic chemistry, both Charaka and Sushruta paid more attention to herbal than to metallic drugs, and did not encroach much upon the domain of the metallic chemists. Yet, the medicinal use of metals and minerals was not quite unknown to these compilers. Both of them were acquainted with the medicinal use of many of the metals and ores. There is a distinct reference to the use of mercury in Sushruta, although Charaka is silent about it.

Charaka and his predecessors, Bhela, Harit, etc. belonged to the herbal school of medicine, and paid greater attention to vegetable drugs than to minerals

yet they made use of several metals and other minerals.

The diction and style of Charaka approaches more closely to the Vedic language than to the

language used in such books as the Ra'ma'yana and the Maha'bha'rata. It appears therefore that Charaka, the author, flourished in the pre-historic age, and is not to be identified with Charaka, the Court physician of Kaniska.

They flourished in the pre-historic age.

The same remark also applies to Sushruta. There is a clear reference in the Maha'bha'rata to Sushruta, son of the sage Viswa'mitra, who learnt the science of medicine from Divoda'sa, king of Ka'shi, and complied a medical treatise in his own name. There is a sufficient evidence to show that Sushruta, referred to in the Maha'bha'rata, and Sushruta, the author of the famous medical compilation, are one and the same person.

The same remark applies to Sushruta also who has been referred to in the Mahàbhàrata, which was composed about 3139 B. C.

This leads us to an enquiry into the age of the Maha'bha'rata, which was undoubtedly composed long after the Sushruta Sanhita' had been composed and widely known. There is a well-known passage in the Maha'bha'rata, which furnishes some clue to the probable date of the composition or recasting the great epic.

THE AGE OF THE MAHA'BHA'RAT WAR.*

The Maha'bha'rata definitely says that the War began with Bhishma as the commander-in-chief of the Kauravas and Dhrishtadyumma, the King of Pancha'la as the commander-in-chief of the Pa'ndavas. Bhishma, the field martial or commander-in-chief of the Kauravas received a mortal wound on the evening of the tenth day of the battle, and retired from the battle field. He was placed on a bed of arrows in which condition he lived for 58 nights afterwards, waiting for the arrival of Uttara'yana or Winter Solstice to cast off his mortal body.

* Reproduced verbatim from the booklet, entitled the Age of the Mahabharat War, by Mr. N. Jagannadha Rao, Vakil of Narasaraopet.

Yudhisthira, finding out that the Sun had ceased his journey towards the South and that he had commenced his northward journey, went to Bhishma followed by his brothers, his mother Kunti, Sri Krishna, Vidura, and other relations and priests with all the necessary preparations. Bhishma, beholding Yudhisthira surrounded by his people, welcomed him thus.

दृष्टया प्राप्तोस्मि कौन्तेय सहामात्यो युधिष्ठिर ।
परिवृत्तो हि भगवान् सहस्रांशु दिवाकरः ।
अष्ट पंचाशतं रात्रः क्षमानस्या ग्रमे गतः ।
माघोऽयं समन्तप्राप्तो मासः सौम्यो युधिष्ठिरः ।
त्रिभागशेषः पक्षोयं शुक्लो भवितुमर्हति ॥

By good luck, O son of Kunti, thou hast come here with all thy Councillors, O Yudhistira ! The thousand rayed maker of day, the holy sun has begun his northward course.

I have been lying on my bed for fifty eight nights.

* "O Yudhisthira, the Lunar month of Ma'gha has come. This is, again, the lighted fortnight and a fourth part of it ought by this (according to my calculations) be over.—"

From this it is clear that Bhishma spent 58 nights after his fall and that on the 59th day he cast off his body. We know he had fallen in the battle field on the 10th day of the Great War. It is said he died in the Lunar month of Ma'gha and in the bright fortnight—Sukla Pakshma—when according to his calculations three fourths of the said month still remained unexpired. This shows that a fourth part of the month (i. e. $7\frac{1}{2}$ Tithis) was over by the time of his death. This statement clearly makes us understand that by the time of Bhishma's death the first seven Tithis and half of the eighth Tithi in the bright half of the lunar month of Ma'gha expired. That is Ma'gha Sukla Ashtami was passing and that half of Ashtami still remained.

It is also distinctly said in the Maha'bha'rata that Bhishma breathed his last on Ma'gha Sukla Ashtami in Rohini Nakshatram when the sun reached the Meridian i. e. at midday. * It

* Sha'nti Parva Chapter 46, Verses 1—4

is clear from the statements we find in Sha'nti Parva and Anusa'sana Parva, that Bhishma had waited for 58 nights after his fall for the commencement of Uttara'yana, and that on Ma'gha Sukla Astami in the constellation of Rohini just at mid-day, cast off his body. Here we are thus definitely and distinctly given the date on which Uttara'yana commenced immediately after the Maha'bha'rata War and that Uttara'yana in that year commenced on Ma'gha Sukla Saptami.

Ma'gha Sukla Saptami is noted as an important day by the Hindus and is called Ratha-Saptami, i. e. the Seventh day on which the chariot of the sun turned so as to move northwards and the next day after that is called Bhishma Astami, the day on which Bhisma died and they are so used even to this day.

It is already shown that Bhishma died on the noon of the 68th day after the commencement of the War and we learn that he died on Ma'gha Sukla Astami. So the 68th day after the beginning of the War is Ma'gha Sukla Astami. Pausha and Margasirsha, the two lunar months prior to Ma'gha cannot in any year contain more than 59 days. Eighth day in Ma'gha was passing. Hence it is clear that this Great War commenced on the last date of the lunar month Ka'rtika i. e. on the Ama'vasya' day of Ka'rtika. Further, as it is said the Nakshatram of this 68th day was Rohini, and the 68th Nakshatra prior to that happens to be Jyesta', presided over by Sakra (i.e. Indra). These exactly tally with the day and Nakshatra as stated to be the day on which this Great war commenced.

Now from this internal astronomical evidence, as detailed in this Great Epic, relating to the death of Bhishma and the commencement of Utta'rayana or Winter Solastice immediately after the War, let us try to find out what the exact date of this event is.

We have learnt that after the sun commenced his northwards journey, Bhishma died at noon (i.e. mid-day) on Ma'gha Sukla Astami when the moon was in the constellation of Rohini. The day and night on that day were of equal duration.

So the time when Bhishma breathed his last was 15 Ghatikas after sunrise on Astami. Mr. Narayana Sastry who has thoroughly examined this question in his 'Age of Sankara' proves that according to calculations Rohini on that day should have ended at about 32 Ghatika's after sun-rise. So the Moon was in Rohini for 17 Ghatikas after Bhishma's death. Or in other words, the moon entered into Rohini 43 Ghatika's before Bhishma's death. This shows that the Moon was in the latter portion of the third quarter of Rohini, at the time when Bhishma passed away, and that even in this 3rd quarter which consists of 15 Ghatikas, 13 Gkatikas passed away. The 3rd quarter of Rohini commences at 46°—40° in the Ecliptic and ends with 50°. So the Moon must have been at 49°—33'—20" (46°—40° plus 13/16 of 3°—20').

As seven and half Tithis in that month passed away before Bhishma's death, the distance between the Moon and the Sun was 90 degrees ($12° \times 7\frac{1}{2}$) as one Tithi makes a distance of 12 degrees in the Ecliptic. So the Sun must have been at the time of Bhishma's death, at 319° - 33' - 20" (49° - 33' - 20" the portion of the Moon minus 90 degrees). The winter Solastice or Uttara'yana must have commenced with Ratha Saptami at about the midnight of the previous day. There will be a difference of $1\frac{1}{2}$ degrees between the actual commencement of the Uttara'yana or Winter Solastice and the time of Bhishma's death. This gives us the position of the Sun in the Ecliptic at the commencement of Uttara'yana at the time of Bhishma's death which took place immediately after or 68 days after the commencement of the Maha'bha'rata War as 318° - 3' - 20" (319° - 33' - 20" minus 1°·30' - 0") in the Ecliptic or in other-words, in the 4th quarter of Satabhisha which commences with 306° - 40' and ends with 320° - 0' in the Ecliptic.

Now during our time in 1929 - 30 A. D. Uttara'yana or Winter Solastice has occured when the Sun reached 247 degrees and 18 minutes (247° - 18') in the Ecliptic or in otherwords, when the Sun was in the 3rd pada of Mula'. Thus we find a

difference of 70° – 45′ – 20″ (318° – 3′ – 20″ minus 247° – 18′ – 0″) between the positions of the Sun at the commencement of Uttara'yana or Winter Solastice at the time of Bhishma's death and that of ours in 1929—30 A. D. This difference is caused by the precession of the Equinoxes. The rate of this precession is given as 50·26″ per year. So the distance of time at this rate between the position of the Sun at the time of Bhishma's death and the position of the Sun in our time in 1929—30 A. D. is 70° – 45′ – 20″ divided by 50·26″ $\frac{(70' - 45' - 20'')}{50{\cdot}26''}$ years or 5069 years in round figures. This clearly shows that Bhishma breathed his last in 3139 B. C. (5069 – 1930) which is exactly 37 years before the commencement of this present Kaliyuga as the Hindu traditions and literature maintain. We know that Bhishma lived for 68 days after the beginning of the Maha-bha'rata War and that he died on Ma'gha Sukla Astami. So the Maha'bha'rata War must have commenced on the Amavasya' day of Ka'rtika and lasted for 18 days from that day to Ma'rga-sirsa Krishna Pratipad. Maha'bha'rata says that the Pakshma at the end of which Mahabharata War commenced contained only 13 Tithis. In all such cases the following Pakshma would contain 16 Tithis. Thus the total period from Ka'rtika Ama'vasya' to Ma'rgasira Krishna Pratipad is 18 full days and the Mahabharata War must have taken place about 2 months and eight days prior to Bhishma's death i. e. in 3139 B. C.

Thus the Epic Maha'bha'rata itself gives us incontravertable proof from internal astronomical evidence that the Maha'-bha'rata War took place in 3139 B. C. It is this date of the Maha'bha'rata War that is taken as the starting point by the Pura'nas and the other Indian Literature for all chronological calculations of historical events of Ancient India. If attempts are made to know the dates of several Dynasties as given in the Pura'nas by calculating from this date 3139 B. C., we do certainly arrive at the true chronology and know the real History of Ancient India and they agree completely with all the traditional records of the Hindus, Buddhists, and Jains and

show us clearly that the chronological calculations given in the ancient Indian Literature are absolutely correct and systematic. The true date of the Maha'bha'rata war completely disproves the so-called identification of Mauryan Chandra-gupta with the Sandracottus or Sandracyptus of the Greek writers and the chronology and History of ancient India constructed on such misconception. It need hardly be said that the various theories and dates given by several Orientalists as to the date of this Mahabharata War are manifestly wrong and cannot be relied on as having any value in constructing the chronology and history of Ancient India.

Taking this year 3139 B. C. as the date of the Mahabharata War and a starting point for the construction of the chronology and history of India after the Mahabharata War, the chronology of various Dynasties that ruled at Magadha from the said War till the end of the Great Gupta Dynasty, of course, based on the Puranic and the other ancient Indian Literature would be as follows :—

The date of the Mahabharata War 3139 B. C.

1. BRIHADRATHAHA DYNASTY.

		Years.	From B. C.	To B. C
1.	Somapi or Marjari	58	3139	3081
2.	Srutasrava	64	3081	3017
3.	Apratipa	36	3017	2981
4.	Niramitra	40	2981	2941
5.	Sukrita	58	2941	2883
6.	Brihatkarma	23	2883	2860
7.	Senajit	50	2860	2810
8.	Srutanjaya	40	2810	2770
9.	Mahabala	35	2770	2735
10.	Suchi	58	2735	2677
11.	Kshema	28	2677	2649
12.	Anuvrita	64	2649	2585
13.	Dharmanetra	35	2585	2550

		Years.	From B. C.	To B.C.
14.	Nirvritta	58	2550	2492
15.	Suvrata	38	2492	2454
16.	Drudhasena	58	2454	2396
17.	Sumati	33	2396	2363
18.	Suchala	22	2363	2341
19.	Sunetra	40	2341	2301
20.	Satyajit	83	2301	2218
21.	Virajit	35	2218	2183
22.	Ripunjaya	50	2183	2133
		1006		

II. PRADYOTA DYNASTY.

1.	Pradyota	23	2133	2110
2.	Palaka	24	2110	2086
3.	Visakhayupa	50	2086	2036
4.	Janaka	21	2036	2015
5.	Nandivardhana	20	2015	1995
		138		

III. SAISUNAGA DYNASTY.

1.	Sisunaya	40	1995	1955
2.	Kakavarna	36	1955	1919
3.	Kshemadharma	26	1919	1893
4.	Kshatranjasa	40	1893	1853
5.	Vidhisara	38	1853	1815
6.	Ajatasatru	27	1815	1788
7.	Darbhaka or Darsaka	35	1788	1753
8.	Udayana	33	1753	1720
9.	Nandivardhana	42	1720	1678
10.	Mahanandi	43	1678	1635
		360		

IV. NANDA DYNASTY.

		Years	From. B. C.	To. B. C.
1.	Maha Padma Nanda	88	1635	1547
2.	Sumalya & his seven brothers.	12	1547	1535
		100		

V. MAURYA DYNASTY.

1.	Chandragupta	34	1535	1501
2.	Bindusara or Virisara	28	1501	1473
3.	Asoka	36	1473	1437
4.	Suyasa or Suparsva	8	1437	1429
5.	Dasaradha or Bandhupalita	8	1429	1421
6.	Indrapalita	70	1421	1351
7.	Harsha or Harshavardhana	8	1351	1343
8.	Sangata	9	1343	1334
9.	Salisuka	13	1334	1321
10.	Somasarma or Devadharma	7	1321	1314
11.	Satadhanva	8	1314	1306
12.	Brihadradha	87	1306	1219
		316		

VI. SUNGA DYNASTY.

1.	Pushyamitra	60	1219	1159
2.	Agnimitra	50	1159	1109
3.	Vasumitra	36	1109	1073
4.	Sujyesta	17	1073	1056
5.	Bhadraka	30	1056	1026
6.	Pulinda	33	1026	993

		Years.	From. B. C.	To. B. C.
7.	Ghoshavasuvu	3	993	990
8.	Vajramitra	29	990	961
9.	Bhagavata	32	961	929
10.	Devabhuti	10	929	919
		300		

VII. KANVA DYNASTY.

1.	Vasudeva	39	919	880
2.	Bhumimitra	24	880	856
3.	Narayana	12	856	844
4.	Susarma	10	844	834
		85		

VIII. THE ANDHRA DYNASTY.

1.	Simuka or Sipraka Simhaka or Sri Satakarni ...	23	834	811
2.	Krishna Satakarni	18	811	793
3.	Sri Malla Satakarni	10	793	783
4.	Purnothsanga	18	783	765
5.	Sri Satakarni	56	765	709
6.	Skandha Stambhi	18	709	691
7.	Lombodara	18	691	673
8.	Apitaka	12	673	661
9.	Meghaswati	18	661	643
10.	Sataswati	18	643	625
11.	Skandaswatikarna	7	625	618
12.	Mrigendra Swati karna ...	3	618	615
13.	Kuntala Swati Karni	8	615	607
14.	Saumya Swati Karni	12	607	595

		Year	From B. C.	To. B. C.
15.	Sata Satakarni	1	595	594
16.	Puloma Satakarni	36	594	558
17.	Maghoswati or Megha Satakarni ...	38	558	520
18.	Arista Satokarni	25	520	495
19.	Hala	5	495	490
20.	Mundalaka	5	490	485
21.	Purindrasena	21	485	464
22.	Sundara Satakarni	1	464	463
23.	Chakora Satakarni	½		
24.	Mahendra Satakarni	¼		
25.	Siva Satakarni	28	462	434
26.	Gautamiputra Sri Satakarani ...	25	434	409
27.	Puluma or Vasisti-putra Sri Satakarni ...	32	409	377
28.	Siva Sri Satakarni Siva Sri Vasistiputra Satakarni ...	7	377	370
29.	Siva Skanda Satakarni	7	370	363
30.	Yagnya Sri Satakarni or Gautamiputra Yagnya Sri Satakarni ...	19	362	344
31.	Vijaya Sri Satakarni	6	344	338
32.	Chandra Sri Satakarni	3	338	335
33.	Pulomon	7	335	328
		505¾ or 506 in round figures.		

IX. GUPTA DYNASTY

1.	Chandra Gupta I	7	328	321
2.	Samudra Gupta	51	321	370
3.	Chandra Gupta II	36	270	234
4.	Kumara Gupta I	42	234	192
5.	Skanda Gupta	25	192	167
6.	Sthira Gupta	5	167	162
7.	Narasimha Gupta	35	162	127
8.	Kumara Gupta II	44	127	83
		245		

The composition of the Mahabharata, therefore, appears to have taken place about 5077 years back or 3139 B. C., at the latest.

If we are justified in drawing the above conclusion, Sushruta must have been famous and widely known before 3139 B. C. It will therefore not be unreasonable to assert that Sushruta must have flourished prior to 3323 B. C. The native tradition assigns a far earlier date to this author.

Bhela, Charaka, Sushruta, etc. were only compilers and not original authors.

As regards Charaka, his language is more archaic than that of Sushruta. Hence, it is believed that Charaka preceded Sushruta by several centuries. Charaka was, however, not an original author, but a mere compiler. His treatise is nothing but a synopsis of the highly voluminous works of Bhela, Agnivesha, Harita, etc., who preceded Charaka by several centuries. These authors were also acquainted with the use of metallic medicines, as will be evident from a reference to the works of Bhela, recently published. Of ancient India, we have no history in the proper sense of the term. It is therefore very difficult to ascertain the dates of such authors as Bhela and a long line of his predecessors. The only course left open to us is, therefore, to rely upon the Puranas which assign to these authors such ancient dates as would not be accepted by the modern scholars.

Nothing in Bhela, Charaka, etc. has been proved to be incorrect.

It would be interesting to note in this connection that not even the slightest portion of the medical principles and pharmacology found in Bhela, Charaka, etc., has been discarded by later authors as incorrect or defective. If this fact is borne in mind, the question which would naturally arise in our minds is this " "—such a highly developed system of chemistry and medicine (mainly herbal), as found in Bhela and Charaka grow all on a sudden ? The reply is, of course, in the negative. The experimental stage of Indian Chemistry and medicine must have covered many a century of observations, experiments, and formation of hypotheses and theories.

This shows that Indian Chemistry, organic and inorganic, was more ancient than those authors.

Whatever that may be, a careful study of Sushruta, Charaka, Bhela, etc., cannot but prove beyond the shadow of a doubt that the ancient Hindus possessed a highly developed knowledge of chemistry and medicine, organic and inorganic, many thousand years before the time of Ar-Razi.

Chemists of the Metallic School.

An attempt to identify some of the Chemists mentioned in Rasaratna-samuchchaya.

We shall next turn our attention to the chemists who were pre-eminently of the metallic school. In doing so, we can do no better than to make an attempt to identify as many as possible of the chemists and authors of chemical treatises mentioned in the Rasaratna-samuchchaya, a book probably compiled in the twelfth century A. D. (see below). The author of this book says that his compilation was based on the treatises of the authors named below, as well as on many other treatises of minor importance :—

(A)

(4) Adima, (2) Chandra-sena, (3) Ravana, king of Lanka, (4) king Rama Chandra, who killed Ravana,* (5) Kapali, (6) Matta, (7). Mandavya, (8)

* There are two different readings on this point, viz.

१ । लङ्केशस्य घातकः ।

२ । लङ्केशस्य विशारदः ।

The chemist, according to the first reading is Ramachandra. He is "Visharada" according to the second. In view of other evidences showing that king Ramachandra was a distinguished chemist, we have accepted the first reading.

Bhaskara, (9) Shurasena, (10) Ratnakosha, (11) Shambhu, (12) *S*atvika, (13) Narabahana, (14) Indrada, (15) Gomukha, (16) Kambali, (17 Vyari, (18) Nagarjuna, (19) Surananda, (20) Nagabodhi, (21) Jasodhana, (22) Khanda, (23) Kapalika, (24) Brahma, (25) Govinda, (26) Lambaka, and (27) Hari.

These were great chemists and authors

The twenty-seven persons named above were renowned authors of chemical treatises as well as great Siddhas or chemists themselves.

(B)

(1) Rasankusha, (2) Bhairava, (3) Nandi, (4) Swach-Chanda Bhairava, (5) Manthana Bhairava, (6) Kaka-chandiswara, (7) Basu deva, (8) Rishya-shringa, (9) Kriya tantra samuchchaya, (10) Rasendra tilaka, (11) Jogi, (12) Bhaluki, (13) Maithila, (14) Mahadeva, (15) Narendra, (16) Ratnakara, and (17) Hariswara,

These were compilers of chemical treatises.

The above 17 were better known as compilers of chemical treatises than as original chemists.

Bagbhat, the compiler of "Rasa-ratna-samuchchaya" says that he consulted the treatises of all the authors named above. It is unfortunate that most of these treatises have been lost to us, To compile a systematic history of Hindu chemistry appears therefore to be a hopeless task. We shall however try to utilise the materials available to us at present, and deal with only those of the authors named above who have not yet passed completely into the region of oblivion.

Most of these works are no longer extant.

(*1*) *Adima.*

He appears to be the earliest of the Siddhas and to have left a treatise which was extant up to the time of Bagbhat, at least. His reputation appears

to have spread beyond the boundaries of India. We find in page 399 of Mr. Stapleton's book that there was a belief prevalent amongst the Sabians that the science of alchemy was bestowed by God upon Adimum, the 'Shith'. We are inclined to identify the Indian Adima, the Siddha or Sidh with the Sabian Adimum, the Shith. The epithet of Siddha or Sidh has two meanings in India, *viz.*, a prophet and a chemist. In the latter case, it is a contraction of Rasa-Siddha. The Sabian "Shith" appears to have the same significance and is only a corruption of the Sanskrit word "Siddha". According to the Indians, "Adima, the Sidh" was the first of the chemists, whereas, according to the Sabians "Adimum, the Shith" was the first of the chemists. Such being the case, it will not be unreasonable to infer that the doctrines of Adima, the Siddha, who was manifestly an Indian, came to be spread, in course of time amongst the Sabians also, who appear to have a cultural connection with India, even from the pre-historic times. We find in Charaka that one of the several sages who attended a medical conference, which was held by the sages in India at the time of Bharadwasa, was the great sage Kankayana of Balkh. The name Kankayana is evidently of Sanskrit origin. We also find in the Puranas and in the Ramayana and the Mahabharata that there was a close social intercourse in the pre-historic ages between India and the territories to west of India, such as Afghanistan, Balkh, etc. As for instance, Gandhari, the mother of Duryodhana was the daughter of the King of Kandahar. Soma Dutta, King of Balkh came to attend a Shradh ceremony at Muttra in India. He was devout worshipper of Siva, His son Bhuri-

He is the earliest of the Chemists whose works were extant at the time of Bagbat, the junior, (12th century A.D.) He was known to the Sabians also as the earliest of the Chemists.

Proof of cultural and racial connection of India in ancient times with Kandahar, Bactria, etc. is to be found in the ancient books.

shrava became an ally of Duryodhana and fought in the great war at Kurukshetra which took place more than 5077 years ago. In all probability, all these territories formed a part of India in those days, at least from the racial and cultural point of view.

Adima, according to the ancient Sabians, was a pupil of "Akhnukh" who was probably "Ushanash" or the sage Shukra of the Hindu Chronicles.

We also find in Mr. Stapleton's book that Adimum, the first chemist, obtained his doctrine from "Akhnukh" who may be identified with the sage "Ushanash" or Shukra who was a great scholar and physician, and is said to have attained mercurial body even during his life time. It will be seen in the Puranas that the sage Shukra although a Brahman by birth, come to be a spiritual guide and preceptor of the Javans or non-Indians and of the Asuras or people who did not belong to the race of the Aryas. It is to be pointed out, in this connection, that the letter "S" is often pronounced colloquially as K; as for example, Vrisha (meaning bull) is pronounced as "Vrikh." No wonder, therefore, that Ushanash has been pronounced as "Akhnukh".

(2) *Chandra Sena.*

Chandra Sena, the founder of the Chandra dynasty, may be identified with Chandra Sena, the forger of the famous iron pillar of Delhi.

The second name in the first list is that of Chandra Sena. He appears to be the chemist king who forged the famous iron pillar of Delhi, which, according to the short inscription embossed on it, was erected by king Chandra Sena on the mount of Visnupa'da (in Gaya). This king Chandra was the founder of the Chandra dynasty (wrongly translated as lunar dynasty). This Chandra is not to be confused, as is generally done, with Chandra, the moon. The founder of the Chandra dynasty was as human as we are. Chandra Sena, the forger

of the wonderful iron pillar, which, though exposed to the inclemencies of a tropical climate for several centuries, has got no rust on it, must have been a great chemist, and can safely be identified with Chandra Sena, the chemist, referred to in the "Rasa-ratna-samuchchaya." But the question which now arises is this : what are the grounds on which we can base our assumption that this Chandra Sena is no other than King Chandra, the founder of the Chandra dynasty ? The line of argument which led us to arrive at this conclusion is this : Chandra Sena or King Chandra* erected the iron pillar on a hill in Gaya as a monument of his success in conquest. The pillar was subsequently removed by some one to a place near Delhi. The removal of the pillar from such a long distance must have caused a good deal of trouble and expense. The motive underlying the removal was not an idea of vandalism, as no harm was done to the pillar. It was, on the other hand, re-erected very securely in its present position. This must have been done by some king of Delhi with a view to protecting the pillar. The Hindu kings of Delhi or Hastinapur (founded by Hastina, a descendant of king Chandra, the founder of the Chandra dynasty) mostly belonged to the Chandra dynasty. Some of these king must have taken the trouble of removing the pillar from Gaya to Hastinapur out of respect for the founder of their family. In the long list of kings ruling in Delhi the only person of the name of Chandra is Chandra, the founder of the dynasty. We are therefore forced to identify this Chandra

The reason why this identification is made

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* "Sena" means warrior or king.

Sen with king Chandra, father of Budha, and grandfather of Pururava', referred to in the Vedas.

He flourished prior to 5000 B.C. and was the author of Rasa-Chandrodaya, not extant now.

Chandra was about 32 generations ahead of Judhisthira, who flourished about 3139 B. C. The date of Chandra may, therefore, be approximately fixed to be not less than 5000 B. C. He was the author of a treatise named "Rasa-chandrodaya" from which the preparation of "Chandrodaya Makaradhwaja" has been obtained.

(3) Ravana, King of Lanka.

Ravana, was acquainted with the process of incinerating mercury.

The third chemist in the list "A" is Ravana, king of Lanka. Ravana was acquainted with the preparation of "Madanananda Modaka," the famous aphrodisiac and tonic which contains, inter alia, mercury, sulphur, and mica. Invention of some other medicines named "Pratapa Lankeswara," "Lankeswara Rasa", "Lanka-dhipeswara Rasa", etc. is attributed to Ravana. These medicines which contain incineratd mercury, mica, sulphur, orpiment etc., are excellent remedies for leprosy, etc. This shows that Ravana was acquainted with the process of incinerating mercury, (see Nityanath). The authorship of the booklet "Arka-prakasa" is attributed to him. The reference to the treatment of "Phiranga" disease or syphilis found in Arka-prakasha, does not prove that this book is of modern origion. Some are of opinion that the name "Phiranga" was given to the disease prevalent amongst the "Pheringees" (contraction of "French") an epithet applied by the Indians to the earliest Europeans coming to India. This assumption is far from satisfactory—the French were not the first of the Europeans who came to India. The word "Phirangaroga" appears to me to be a corruption

He was the author of Arka prakasha.

Which cannot be of modern origin simply because there is in it a mention of phiranga disease,

of "Priya'nga roga" "Priya'nga" means the limb which is dear. "Priya'nga-roga", therefore, means the disease pertaining to the dear limb, *i.e.*, syphilis. Another name for this disease was Upadangsha—a name used in Charaka and the other ancient treatises. The epithet Pheringee (or Priya'ngi) appears to have been coined under an impression that the "Priya'nga" disease was more prevalent amongst the Europeans who settled in India than amongst the Indians who were, of course, not at all free from it. An elaborate treatment of this disease is to be found in most of the treatises composed long before the arrival of the Eueopeans. Those who have studied the Indian systems of medicine very carefully and have a practical experience of the treatment of syphilis will endorse my views that Upadansa and Phiranga or Syphilis is the same disease with minor differences in symptoms in different cases, due to the difference in the degree of virulence of the poison causing the disease and to the difference in the constitutions of the patients.

an elaborate treatment of which found in treatises composed long before the arrival of the phirangas or Europeans.

It cannot therefore be stated that syphilis was imported into India by the Europeans. Even taking for granted that this has been so, what proof there is to show that the mention of the disease in Bhava-Prakasha and Arka prakasha has not been interpolations made by modern scribes ? It has all along been the tendency of people all over the world to modernise ancient works by additions and alterations in language, as well as in subject matters. There are lots of evidence to show that this tendency has been at work especially in the field of Indian literature. In view of all this, we cannot agree with those who maintain that it was an impostor who elected to remain anonymous and

The name phiranga might have been submitted for the ancient name "upadansa."

Such substitutions or interpolations are not unusual

in the history of literature.

to thrust the authorship of his own work, named "Arka Prakasha" upon Ravana, the legendary king of Lanka.

Ravana flourished prior to 6323 B.C.

Indian tradition and chronicles assign to Ravana an antiquity which is represented by an incredibly long figure. To make a most moderate estimate of this antiquity, we may place him on the other side of 6323 B. C.

(4) *King Rama Chandra.*

While an exile, he learnt chemistry and alchemy from the great sages in the forest of Dandaka.

He is the author of a great work named Ramrajiya,, not yet published. No reference to this is found in Dr. Sir P. C. Roy's History of Hindu Chemistry.

The brightest luminary in the sky we have been gazing at is King Ra'ma Chandra of Ayodhya,the hero of the celebrated poem "Rama'yana," who killed Ravana in the field of battle. He was sent on exile for 14 years, during the greater portion of which he was in the forest of Dandaka, where he spent his time in the company of great sages who styled him "Dandaka natha" or king of the Dandaka forest. Here he learnet chemistry and alchemy from the sages and especially from two of them, named Kala-natha, and Lakshmiswara who were not only yogis but siddhas or chemists as well. In those days, the forest of Dandaka was full of hermitages where great saints and yogis lived and spent their time in divine contemplation. The book "Rama-rajiya" is the greatest heritage left to us by this chemist king. In vain did I look for a reference to this book in Dr. Sir P. C. Roy's History of Hindu Chemistry. Most probably the Dr. is not even aware of the existence of such a book. Reference to this book is to be found in Rasa-Ratna-Samuchchaya and in Bhava-Prakasha. It will appear to careful student of Hindu chemistry that a considerable portion of our existing knowledge

of the science is to be found in this monumental work. There can not be any doubt as to the authorship of this original book. It is not in any way indebted to the other treatises hitherto brought to light, and this shows that it is more ancient than Rasa-Ratnakara of Nagarjuna. In the preface of Ra'ma-ra'jiya, it has been clearly stated that it is composed by king Ramachandra of Ajodhaya, son of Dasaratha, who learnet Rasa-vidya (metallic chemistry) from such great sages as Kala-natha, and Laksmiswara. Elsewhere in the book, it is stated that the author is one who prepared an image of his wife in gold manufactured by himself (निजकृतसुवर्णरचितपत्नीविग्रहः). In Ramayana also we find that Rama-chandra prepared a golden image of his wife Seeta. Ra'ma-ra'jiya throw a light on the question of how this gold was obtained. Rasa-Ratna-Samuchchaya and Bhava-prakasha have drawn much upon this important treatise. Bhava-prakasa has also quoted from Ra'ma-ra'jiya two lines which are significant :—

Rasa-ratna-samuchchaya and Bhava-prakasha have drawn much upon this book.

सत्योऽनुभूतोयोगीन्द्रैः क्रमोऽयं लोहमारणे ।
कथ्यते रामराजेन कौतूहलधियाऽधुना ॥

"The true process of incinerating the metals, as experienced by the great Yogis, is now described by king Rama-chandra, who learnt it, out of curiosity, from those yogis."

No other king of the name of Rama than king Rama of Ajodhya had an occasion to associate himself closely with great Yogis, who always live in the forests.

He is also the author of Rasendra

There is another book the authorship of which is attributed to king Rama-chandra. This is

Chintamani, another great book.

Rasendra-Chintamani. The manuscript which I had to study of this book shows it clearly that this was composed by king Rama-chandra, of the Surya dynasty, who was a son of Dasaratha and a disciple of Kala-natha. I find in Sir P. C. Roy's History of Hindu Chemistry that he came across two different kinds of manuscripts, some of which ascribe the authorship to Rama-chandra whereas the rest of them to Dhunduka natha, disciple of Kala-natha. The name "Dhundhka natha" is evidently a scribe's mistake for Dandaka natha, the name given to Rama-chandra, while he resided in the forest of Dandaka. In reviewing the preface of vol. I of my Rasa-Jala-Nidhi, a writer in "Prabsi" of Jaista 1334 asserted that the author of the book was not Dandakanatha, but Dhunduka natha, a Buddhist Bhikshu. This opinion carries very little weight with those who have actually read the book which is full of salutations to Hindu gods and goddesses, without the slightest reference to Buddha or anything connected with Buddhism.

Which, in the form in which it has been published, bears a distinct mark of composition by two different authors—one ancient, another modern,—one original, another commentator.

This is likely deceive a hasty reader

This book bears a distinct mark of composition by two different authors—one ancient and another modern, one original and another commentator. The original composition, which is believed to be that by King Rama-chandra, is in elegant verse, whereas the supplementary one which is of comparatively modern origin, is mainly in prose. These two distinct portions have been woven up in into a complete fabric whic his likely to deceive the eyes of a hasty reader, but not those of an attentive and persistent student. The first layer of composition is decidedly of a very ancient origin and has no reference to such modern chemists as Nagarjuna, Nityanatha, etc. whereas the second layer contains such references. Dr. Sir P. C. Roy appears to take the whole thing to be the composition of one and the same author, and the references to Nagarjuna, Nityanatha, and Chakrapani, etc., found in the manuscript forming a supplementary portion of the treatise, have led him to infer that the book was composed in the 14th century A. D.

in the matter of its date of composition.

This is evidently older than any other existing treatise on the subject.

That Rasendra Chintamani is decidedly older than any other existing treatise on Indian metallic chemistry is evident from the fact that mention has been made in it of 9 different kinds of iron, most of which can no longer be identified, whereas not more than three kinds have been mentioned in books which are comparatively of a modern origin.

Rama-Chandra must have flourished prior to 6323 B. C.

Rama-chandra was a contemporary of Ravana. The remarks we made about the age of Ravana also apply to Rama-chandra.

(5) *Kapali, author of Rasa-raja-mahodadhi.*

His work, Rasa-raja mahodadhi has not yet been discovered.

The next author in the list is Kapali, His work which has not yet been discovered, was evidently extant at the time of Siddha Nityanatha, author of Rasa-ratnakara, No. II, who says that he consulted the work of Kapali, the divine physcian.

(6) *Matta.*

Nothing is at present known of him.

(7) *Mandavya.*

He flourished about 1600 B. C.

Nagarjuna, the author of Rasa-ratnakara No. I, who flourished between the 1st and the 4th centuries B. C. has drawn much upon Mandavya, who flourished at least 1200 years before Nagarjuna, *i. e.*,

Principle adopted in fixing dates of some of the chemists mentioned in Rasa-ratna-Samuchchaya.

about 1600 B. C. His works have not yet been discovered. The principle which we intend to follow in the matter of fixing dates in this case is our presumption that at least 100 years elapsed after the compilation of one famous treatise before the necessity for a new compilation was strongly felt.

(8) *Bhaskara.*

He is the author of Rasendra-bhaskara which has not yet been discovered.

(9) *Surasena.*

Nothing at present is known of this chemist.

(10) *Ratnakosha.*

He is not to be confused with Ratnaghosha, a disciple of Nagarjuha, as referred to in Rasa-ratnakara, No. I. Nothing at present is known of him.

(11) *Shambhu.*

He compiled Rasarnava, another excellent treatise, from which Nagarjuna, author of Rasa-ratnakara, No. 1 borrowed copiously.

He is the author of the famous book, Rasarnava, another excellent treatise which has escaped the ruthless havoc of times. It is a mine of useful informations to a chemist. We have been thinking of editing the book with a clear English translation. Rasarnava has much in common with Rasaratnakara of Nagarjuna. Dr. P. C. Roy thinks that Rasarnava has borrowed copiously from Rrsa-ratnakara. We are prepared to prove, from a comparison of the contents of these two books, that the case is quite the reverse. Rasa-ratnakara of Nagarjuna is clearly indebted to Rasarnava, and this is what it should be, because Shambhu, the author of Rasarnava, flourished, according to the principle adopted by us, at least 800 years before Nagarjuna.

Dr. Sir P. C. Roy did not trouble himself about the authorship of Rasarnava and he thinks that the book was composed in 1200 A. D. In the face of clear evidences of a convincing nature, we cannot support Dr. Roy in this assumption.

In proceeding to show that the medicinal use of mercury was known to the Indians even at the time of Baraha-mihira, the well-known astronomer, who died, according to native tradition and chronicles, in the first century B. C., or at the latest, in 587 A. D., as maintained by the western scholars, Dr. Roy has justly quoted a prescription of an aphrodisiac from Brihat Siddhanta of Baraha-mihira (*vide* page LXXXI, Vol. I of Dr. Sir P. C. Roy's book). The doctor, however, did not enquire into the source of Baraha-mihira's information. Had he done so, and and had he succeeded in his attempt, the whole of his book would have been written differently.

Baraha-mihira (1st century B. C.) was indebted to Nityanatha,

The prescription given by Baraha-mihira is a brief description of the medicine. named "Madana-Sundara-Rasa", the use of which has been described in detail in "Rasa-ratnakara" of Nityanatha, who has been placed in the 14th century by Dr. Roy. He must have flourished before Baraha-mihira's death, which took place in 587 A. D., if not in the first century B. C.

who was indebted to Nagarjuna (4th Century B.C.) and tc Shambhu,

Nityanatha has given the source of his information in this way : "whatever has been stated by Shambhu in Rasarnava*......said by Nagarjuna....." have been consulted by me.

* Dr. Roy's translation of this line has not been happy. It runs as follows :—"Whatever has been revealed by Siva in Rasarnava".....Here "Sambhu" dose not mean Siva, the God, but Sambhu, the human chemist, referred to in several books.

It appears from the above that Nityanatha, who flourished long before 587 A. D., considered Shambhu to be an earlier authority than Nagarjuna, who flourished, according to the "Raja-tarangini", in the 14th century B. C. Shambhu occupies the 14th, whereas, Nagarjuna the 18th position in the list. In accordance with the principle we have been acting upon, Shambhu may be placed between the 12th and the 15th centuries B. C. He is not to be confused with the God, Siva, one of whose names is Shambhu.

who may be placed in the 12th century B.C. and is not be confused with the God, Siva.

(12) Satvika, (13) Narabahana, (14) Indrada, (15) Gomukha, and (16) Kambali.

At present we know nothing about these five chemists. They appear to have lived between 1000 to 500 B.C.

(17) Vyari.

He was a Grammarian and an authority on the chemistry of gems.

He was a great chemist and an authority on the chemistry of gems. He may be identified with the well-known grammarian of that name. We have not yet found out any book alleged to have been written by him. He may be taken to have preceded Nagarjuna by about a century, and may therefore be placed in the 5th century B.C.

(18) Nagarjuna.

Nagarjuna, the Buddhist, flourishsd between the 1st and the 4th centuries B.C.

He was the author of Rasa-ratnakara (No. 1). He flourished according to Rajatarangini (the history of Kashmir, composed by Kalhana in the 11th century A.D.) in the 4th century B.C., and according to some of the modern scholars, in the 1st century B.C. In his book, he has acknowledged his debts to Mandavya, and Shambhu (author of Rasarnava). In complex chemical processes,

He learnt the science from the Hindus, and especially from the works of Mandavya and Shambhu.

cites his preceptor as authority. He refers to mercury as the semen of Mahadeva. This is undoubtedly a Hindu conception. He was a Buddhist, and as such, cannot be said to have coined this epithet of mercury. He must have learnt the science of mercury from the Hindus, and especially from the works of Mandavya, and Shambhu.

Baraha-mihira flourished in the 1st Century B.C.

According to the Indian almanacs, King Vikramaditya Ujjayini defeated the Scythians, 1985 years ago, *i.e.*, in 57 B.C. Baraha-mihira, who was one of the nine gems of the court of this king, must have, therefore, flourished in the 1st century B.C. Modern scholars, however, have placed him six centuries later. According to these scholars, the great astronomer died in the year 587 A.D. In his Brihat-sanghit, Baraha-mihira has given a composition of a tonic and aphrodisac, which contains, among other things, incinerated mercury, pyrites, mica, and bitumen. This medicine, which is named Madana-Sundara-Rasa, has evidently been borrowed, as has already been pointed out, from Rasa-ratnakara of Nityanatha. Nityanatha was a Bengalee chemist, as will be evidenced from his reference to the "jhola" (soup) of fish, an expression used by the Bengalis only. Baraha-mihira lived in the province of Malwa. A few centuries must have elapsed before the fame of the Bengali Nityanatha's compilations reached Malwa. Nityanatha, therefore, must have flourished between the 3rd century B. C. and the 4th century A. D. Nityanatha says that one of the authors he consulted was Nagarjuna, who must have composed his treatise long before the 4th century A. D. In view of all these facts, we have no hesitation to assert that Rasa-ratnakara, the

He quotes from Nityanatha who owes his debt to Nagarjuna's Rasaratnakara. which must have been complied prior to 1st Century A.D.

authorship of which is attributed to Nagarjuna, must have been composed during the lifetime of Nagarjuna, i.e., between the 4th century B. C., and the 1st century A, D.

Exact date of Nagarjuna, Raja-tarangini says he lived in the 4th Century B. C. and was a contemporary of Kanishka, who reigned according to modern history in the 1st Century B.C.

As regards the exact date of Nagarjuna, we feel constrained to make a few observations which might be taken into consideration in arriving at a final decision on the point :

According to Rajatarangini, the history of Kashmir, Nagarjuna was a contemporary of King Kanishka, and flourished 150 years after the death of Buddha. If we rely upon this statement, Nagarjuna may be placed in the 4th century B. C. But there is one thing which stands in the way of our accepting the above statement to be true, *viz.*, the date of Kanishka, which has been fixed by modern scholars to be about 400 years after Buddha's death. Such being the case, we shall have to accept one of the following conclusions that can possibly be drawn from the data at our disposal :—

(1) Nagarjuna flourished 150 years after the death of Buddha, and he was not a contemporary of of Kanishka, who reigned in the 1st century B. C.

(2) The former was a contemporary of Kanishka, and flourished, therefore, in the 1st century B. C. and not in the 4th century B. C.

(3) The date of Kanishka, as referred to above, has been fixed wrongly. He may have reigned, as the Raja-tarangini says, in the 4th century B. C.

(4) Kanishka, as referred to in the Raja-tarangini, may be a person different from Kanishka, who has been placed in the 1st century B. C.

If we accept the third or the 4th of the above conclusions to be true, the authenticity of the Raja-tarangini is maintained, but if we accept the first or the second to be true, the authenticity of the book is discarded, at least partially.

Either rely upon the authenticity of Raja-tarangini or discard it altogether.

The true spirit of scientific investigation requires that we should either rely upon the authenticity of the Raja-tarangini or discard it altogether.

It would not be quite safe to accept one half of Raja-tarangini's statement to be true, and to discard the other half, It is therefore for our consideration whether we are to accept or reject the testimony borne by the Raja-tarangini with regard to the age of Nagarjuna. In other words, we shall have to look for evidence in support, or in rejection, of the assertion that Nagarjuna flourished about the 4th century B. C. There is one evidence at least which lends support to the authenticity of Raja-tarangini, *viz.*, the evidence furnished by the Indian almanacs with regard to the age of Baraha-mihira, who was one of the nine gems in the court of the King in whose name an era, named the "Samvat", was inaugurated 1985 years ago. The Indian almanacs are annual records kept from time out of memory, throughout the different parts of India, and, as such, leave very little room for miscalculations about the exact number of years following the institution of the era, as recorded in them.

Baraha-mihira lived, according to the Indian almanas, in the 1st Century B.C.

The fact that almanacs in the different parts of India have all along agreed, even before the introduction of the printing press with regard to the exact number of years following the commencement of the era shows that no such mistake was committed, consciously or unconsciously, in the calculation

In the absence of printing press and easy means of communications, makers of almanacs

all over India, could not have been uniform in making a mistake about the number of years regarding the Vikrama Samvat.

of the "Samvat" and the other eras recorded in the Indian almanacs. Those who have had an opportunity of looking into manuscript almanacs, prepared long before the introduction of the printing press into India, will, I have no doubt, endorse my views. In the absence of the printing press, the railways, and the other means of communication between the different parts of this vast country, the makers of almanacs could not have been uniform in a particular mistake, all over the country. Having regard to all these facts, we have, I believe, no justification for repudating the evidence furnished by the almanacs about the age of Baraha-mihira and his patron, the king who instituted the "Samvat" era.

Nitynatha preceded Baraha-mihira, and Nagarjuna preceded Nityanatha.

Baraha-mihira, as has already been said, lived about 57 B. C., according to the Indian almanacs. He was indebted to Nityanatha, and Nityanatha was indebted to Nagarjuna, who must have flourished, at least a few centuries before Baraha-mihira. If we are not quite wrong in the line of arguments followed here, I do not see any reason why the testimony borne by the Raja-tarangini with regard to the age of Nagarjuna should be discredited. In such a case, we shall have to accept, as a matter of course, the third or the fourth conclusion stated above.

Nagarjuna cannot, therefore, be later than the 4th Century B. C.

(19) Surananda (20) Nagabodhi

We know very little of the two.

(21) Jasodhana or Jasodhara.

He was the author of Rasa-Prakasa-Sudhakara and was a resident of a fort, called "Jeerna", situated in Surat (Surarastra). He may be placed in the first century B. C.

Nitya-natha.

He lived probably in the 3rd century B.C., and complied a very important treatise. His name is not included in the list.

The problem of the age of Nityanatha is somewhat puzzling. He must have flourished, as has previously been shown, between the 3rd century B. C. and the 4th century A. D. His compilation, viz., Rasa-ratnakara, No. 2 which is one biggest of all the ancient compilations does not bear any mark of indebtedness to Jasodhara, and the vice versa. It appears that the interval between the times of these two chemists was so short that the fame of one's work could not possibly reach the ears of the other, especially on account of the distance between the provinces to which they belonged, viz., Bengal and Gujrat respectively.

His name has not been included in the list of chemists given at the outset of Rasa-ratna-samuchchaya. In all probability, Bagbhat, the author of Rasa-ratna-samuchchaya, had no knowledge of Nityanatha's works.

(25) Govinda or Bhikshu Govinda.

Tradition identifies this great chemist with the Guru of Sankaracharya, the great philosopher of the 8th century A.D. Dr. Roy objects to this identification, on the ground that (1) there could not be so much progress

He is the eighth in the list from Nagarjuna. If Nagarjuna flourished in the first century B. C., Govinda should have flourished in the 8th. century A. D., at the latest. He was a Sannyasi and preceptor of Sankaracharya, who flourished in the 8th. century A. D. This corroborates the validity of our assumption based on the principle we have adopted for the purpose.

Dr. Sir P. C. Roy is not inclined to identify Govinda, the chemist, with Govinda, the preceptor of Sankaracharyya, on the following grounds ;—

(1) It is questionable whether at such an early date (i.e., 8th. century A.D.) the progress of chemi-

of chemical knowledge in the 8th century A.D., and

cal knowledge, as revealed in Rasa-hridaya by Bhikshu Govinda or Bhagbat Govinda, had been attained in India ; and

(2) that it was not likely that Sankaracharya should learn from Govinda, who, according to Dr. Roy, was a Buddhist.

(2) In the colophon at the end of one of the three manuscripts discovered, it is stated that the book was written by Bhikshu Govinda, at a respectful request made by Madana-ratha, king of the Kiratas, who himself was a great chemist. This is followed by an expression "Let Tathagata (Buddha) be for what is good." From this Dr. Roy has inferred that Govinda, the author of Rasa-hridaya, was of the Buddhistic persuasion. "We have no valid reasons", says Dr. Roy, "to believe that Sankara, the sturdy champion of Brahminical faith.........should have sat at the feet of a Guru of the opposite creed".

Reply to Dr. Roy : (1) The chemical knowledge of the Hindus reached its climax long before the 8th century.

To the first of the points raised by Dr. Roy against the identification of Govinda, the author of Rasa-hridaya, with Govinda, the spiritual guide of Sankaracharya, our reply will be only a repetition of what we have already proved beyond the shadow of a doubt that long before the death of Barahamihira, who died, according to Dr. Roy himself, in 587 A. D., chemical knowledge of the Hindus had attained such a state of development as has not been surpassed by anything contributed by later compilers.

(2) (a) Govinda, being a Sanyasi, did not belong to any particular creed or caste.

Our reply to the second point raised by Dr. Roy is that (a) Govinda, the preceptor of Sankaracharya was a Bhikshu or Sannyasi, and as such, did not belong to any particular creed or caste. A real Sannyasi has no caste and no creed—his is a universal religion. Apart from that, a real Hindu, not to speak of an ascetic like Sankaracharya while adhering rigidly to the customs and manners prescribed by his forefathers, which are calculated to foster the well-being of the society as a whole, should always be ready to learn from wise men of any creed or caste. Instances of this mentality are not rare even in our days. Moreover, to say that "Let Tathagata be for the good," which the author might have said to please the Buddhist king, does not indicate that the former was of Buddhistic persuasion. We should not forget that Buddha has all along been revered by the Hindus as an incarnation of the Deity. It cannot be said that Jayadeva was the earliest person to whom the idea occurred for the first time. He could not have taken, defiance of the religious notions existent at his time, the bold step of composing a hymn to Buddha, regarding him as an incarnation of the supreme Deity. The field had evidently been prepared for the attitude which was taken by Jaya-deva, one of the most ardent devotees of Vishnu. As a matter of fact Sakya-sinha, one of the several Buddhas, did not introduce any new system of religion into India. He himself was a Hindu and only adopted the philosophy enunciated by the previous Buddhas who were nothing but a class of wise Hindus. The activity of Sankaracharya was not directed against Buddha himself, but against the Buddhistic philosophy, which was not propounded by Sakya-sinha but had been in existence for several centuries before his birth, and against the awfully corrupt practices resorted to by the Buddhists of later days, in direct contravention of the teachings of the Buddhas. What led to the popularity of Sakya-Sinha, the Buddha was his piety, his self-renunciation, his denunciation of the practice of animal sacrifices, which, of course, had never been approved of by the society as a

(b) Moreover, there is no clear indication in Govindas writings that he was a Buddhist.

(c) Apart from that, Buddha himself was a Hindu and his followers in India were also Hindus.

whole, and the simple mode of his teaching the ignorant mass, which presented a contrast to the attitude the Indian sages generally take in keeping themselves aloof from the society.

Govinda, the chemist was therefore, no other than Govinda, the philosopher.

Taking all these facts into consideration, we cannot discard the truth of the time-honoured tradition that Govinda, the chemist, was the spiritual guide of Sankaracharya, especially in view of the fact that the age of the chemist Govinda coincides with that of Govinda; the philosopher of the 11th century A. D.

The books which Govinda is said to have compiled are two, *viz.*, Rasa-Hridaya and Rasa-Sa'ra. The authorship of Rasa-sa'ra is attributed by Dr. Roy to a different Govinda. We have been giving our careful attention to this point, and decide to wait before we arrive at a decision on this matter.

Bagbhat, the junior.

If we were to make any addition to the list of chemists in group A, we should have put the names of Nityanatha, author of Rasa-ratnakara, No. 2, whom we have placed in the 3rd century B. C., of Bagbhat, the compiler of Rasa-Ratna-Samuchchaya, and of Ananta deva Suri, author of Rasa-Chintamani.

Bagbhat, the senior, author of "Astanga-Hridaya" flourished about 3139 B.C.

Bagbhat, the compiler of "Rasa-ratna-samuchchaya" is to be distinguished from Vriddha (ancient) Bagbhat, the author of Astanga-Hridaya, a compilation mainly based on Charaka, Sushruta, and their predecesors, viz., Bhela, Harita, Agnivesha, etc. According to tradition, Vriddha or senior Bagbhat was the court physiccian of king Judhisthira, who flourished about 5077 years ago or in 3139 B. C.

Bagbhat, the junior, author of Rasa-ratna-samuchchaya, lived in the 11th or 12th century, A.D.

According to the principle we have already adopted in determining the age of the chemists mentioned in group A, we may place Bagbhat, the junior, in the 11th or 12th century, A. D. This agrees well with the statement made by Kalhana, author of Raja-tarangini, that Bagbhat lived at the time of King Jayasinha (1199-1211 A. D.)

Ananta Deva Suri.

Ananta Deva Suri who lived in the mount of Kanaka (Kanak hala) might be a contemporary of Bagbhat the junior.

It appears that Ananta Deva Suri (not Madananta Deva Suri, as stated erroneously in Dr. Sir P. C. Roy's book), author of Rasa Chintamani, was a contemporary of Bagbhat. There is no trace of anything being borrowed by Ananta Deva from Bagbhat, and the vice versa. At the end of his book, Ananta Deva mentions that he was a physician of great repute and lived in the Kanakachala or mount of Kanaka (modern Kanakhala). We have no hesitation in assuming that he also flourished in the 12th century A. D.

Almost all we know of Hindu chemistry was compiled in treatises even before the arrival of the Mahommedans in India. New things found for the first time in treatises compiled in the Mahomedan period do not indicate that they are of foreign origin.

Thus, we see that almost all we know of Hindu Chemistry is to be found in works compiled even before the advent of the Mahomedans in India. A lot of treatises on metailic chemistry was, of course, compiled during the Mahomedan period of the Indian history, but these treatises do not contain anything original. Even if we find something new and original in the books compiled during the Mahomedan period, it cannot be said that these things were learnt from Mahomedans and are of external origine. On the other hand, these things had been transmitted verbally, from time out of memory, through generations of chemists, and compiled by the authors who thought it desirable to put them in writing.

Rasa-jala-nidhi.

Rasa-jala-nidhi, my own compilation, contains many things that are new but not of foreign origin.

Let me illustrate more clearly what I mean by my own case. My publication, entitled "Rasa-jala-nidhi", which is by far the most systematic and comprehensive of all the treatises on the metallic chemistry of the Hindus, contains much which will appear to every one, excepting myself and my preceptor, to be absolutely new and original. As a matter of fact, there is nothing in my compilation which I can conscientiously claim to be my own invention, except of course the language in which the new things have been expressed. The materials, which will appear to be original in my book, have been learnt orally from my preceptor, who learnt it similarly from his own precepter, and so on. These things have been transmitted verbally to us by our forefathers, through generations of chemists teaching the science to their disciples. It will not be right for a critic to say after a few centuries that much of what is to be found in my compilation must have been learnt from the Europeans and are of external origin, in as much as they are not to be found in the previous compilations. Any one acquainted with the conservative mentality of typical Hindus will have no difficulty in realising that the spirit of a true Hindu will revolt at the idea of incorporating something of foreign origin into a treatise on a branch of human culture believed to be bequeathed to them by their ancestors. Whenever they have borrowed anything from foreigners they have acknowledged the debt as such.

Ar-Razi.

Next we turn our attention to the chemistry in Iraq and Persia, as culled from Mr. Stapleton's

Ar-Razi was acquainted with Charaka and Sushruta. It will appear from the following that he was also indebted to the Hindus for his knowledge of metallic chemistry :

remarkable paper on Ar-Razi, and examine whether Ar-Razi's works bear any trace of the debt due to India. This debt, however, is not denied in the field of vegetable chemistry. Mr. Stapleton says that Ar-Razi was acquainted with both Sushruta and Charaka. What Mr. Stapleton is not prepared to admit is that Ar-Razi was indebted to the Hindus for his knowledge of metallic alchemy as well. The reasons why I am inclined to say that Ar-Razi was equally indebted to the Indians for his knowledge of metallic chemistry are as follows—

(1) His "marqus shisha" is a corrupted form of Sanskrit "makshika"

(1) Ar-Razi uses the word "marqua shisha" to denote pyrites. The word is clearly a corruption of the Indian "makshika" which means the same thing i.e., pyrites. It will be seen that the word "makshika" is to be found in Charaka, Sushruta, and all the other books on Indian medicine.

(2) His "shakk" is nothing but the Sanskrit "Shankha" (arsenic stone).

(2) Shakk (arsenic or oxide of arsenic)—This is evidently a corruption of the Indian "shankha" which means "gouripashana" or sulphide of arsenic. The word in Sanskrit has two meanings viz., conch shell and arsenic stone. Mr. Stapleton says (vide footnote, page 352) that the late Mahamahopadhyaya Pandit Satish Chandra Vidyabhushana reported to him that the word "shankha" in Sanskrit possessed only one meaning, viz., "conch shell," and "that it is never applied to a poison." The late Pandit probably looked for the word in a dictionary which does not contain many of the technical terms mainly used in astrology, chemistry, etc. The ancient books on Indian chemistry are full of references to "sankha visha" or "shankhi," meaning Sulphide of Arsenic,

(3) His "quili" is nothing but the Sanskrit "khara" or "khari."

(3) *Quili*—The Persian word means an alkali (from Persian "Alquili"). The Indian word "khara" which is of a more ancient origin, means the same thing. The word quili is therefore a corruption of "khara" or "khari".

(4) His measures of weight are based on those adopted by the Indian chemists.

(4) *Measures of weight in the works of Ar-Razi and other Persian Chemists.*

It is interesting to note that measures of weight, as found in the works of Ar-Razi and other Persian chemists, are based on those adopted by Charak and the other Indian chemists. The Persian "dirham" is a contraction of the Sanskrit "dharan," and the Persian "mann" is the same as the Indian "mana" or "manika." According to the Persians, 128 dirhams make one pound or ratl and two ratls make one "mann." That is also the case with us; 128 dharans make one anjali, and two anjalis make one mana or manika (a seer).

(5) His "murdasanj" is a corrupted form of the Sanskrit "mudra sankha" or "mriddara shringaka".

(5) *Murdasanj*

The Persian name appears to have been derived from the Sanskrit "mriddara shringaka," an ore of lead, found by the side of the Arvuda hills in Gujrat, popularly known in India by the name of "mudra shankha."

(6) His "qualimia" is the same as the Sanskrit "kalima"

(6) *Qualimia.*

The Persian word means dross from all "Bodies" during their purification. The word is a slightly corrupted form of the Sanskrit "kalima," meaning the impure part of a substance. It has been derived according to the rules of Sanskrit Grammar, from the word "kala," meanning "black,"

(7) His "lazward" is the same as the Sanskrit "rajawarta".

(7) *Lazward* (*Lapis Lazulli*).

The Persian word means a stone with bright eyes. It is evidently a corruption of the Sanskrit "rajavarta," the etymological meaning of which is a stone with bright spots rolled spirally inward. The word "Lazward" is also in use among the common people of India. Reference to this stone is to be found in almost all the ancient Indian treatises.

(8) His "Hindi" salt is the Sanskrit "Saindhava", and his vaidi salt is the Sanskrit "vida".

(8) *Salts—Hindi and Baidi.*

Of the several salts named by Ar-Razi two arrest our attention, *viz.*, Hindi and Baidi. The former is perhaps the rocksalt or Saindhava found in Sindo and the Punjab, and the latter is evidently the salt prepared by the "Baids" *i.e.*, Indian physicians, and refers no doubt to the "vida" salt which is used by the Indian physicians and prepared artificially in India itself.

(9) Persian "talq" is a corruption of the Indian "talaka."

(9) *Talq.*

Alberuni is of opinion that "talq" is the same thing as the Indian "Talak." Whether it is so or not, the Persian word "talq" is evidently derived from the Indian "Talak," which is a contraction of Hari-talak (orpiment).

(10) His "tutia" is nothing, but the Indian "tutthaka."

(10) *Tutiya.*

It has been derived from the Sanskrit "tutthaka" (sulphate of copper). We have it on the authority of Ibn Wafid (1050 A.D.) that mines of tutiya were found on the shores of the Indian ocean (vide footnote, page 350 and also page 372, Stapleton). It appears, therefore, that the Persians used to obtain this mineral from the Indians, who had evidently been acquainted with its use at an earlier date and

must have given it their own name. We have no doubt that this name was tutthaka or "tutiya," a name which is still used by those Indians who are not acquainted with the Sanskrit name, "tutthaka." A reference to tutthaka is to be found in some of the earliest treatises on metallic chemistry.

(11) His ideas were influenced by the religious beliefs of the Sabians, which were kindred to those held by the Hindus.

(11) *The religious beliefs of the Sabians (Harranians or Chaldeans).*

Mr. Stapleton says that the ideas of Ar-Razi were to a certain extent influenced by the religious beliefs of the Sabians, who believed that God was both one and many in the different phenomena (*i. e.*, the planets and stars). This is exactly the views of the Hindus even to the present day. The stars are worshipped in India from time out of memory, not for the belief that they are shapers of human destiny, but for the belief that the great God (ग्रहरूपः सदाशिवः) has manifested Himself in them. They are not shapers but only indicators of human destiny (ग्रहास्तु फलसूचकाः फलस्य दायका नहि ।) The pictures on the walls of a Chaldrean temple of Saturn, *viz.*, that of a black Indian old man holding an axe in the hand, etc., are exactly in keeping with the conception of Saturn found in the ancient treatises on Indian Astrology, such as, Brihat Parasara Hora Shastram,* a treatise compiled by the sage Parasara, son of Bharadwasa.

(12) The ancient Sabians or chaldrians had some connection with India and they went on pilgrimage to a temple of Saturn in Brahmanabad (in Sind in India).

I find in Mr. Stapleton's book that according to Al-Masudi, the ancient Sabians had some connection with India. They went on pilgrimage to a temple

* I have edited this most difficult of the astrological books with a Bengali translation, a portion of which was published some eight years back in the Sahitya Samhita of Calcutta.

of Saturn in Brahmanabad, the then capital of the Sind province. It was situated in an old channel of the Indus (left bank) about 40 miles N. E. of the modern Hyderabad, and therefore only about 100 miles to the south of Mohenjo-dero, where many relics of prehistoric civilization have recently been discovered. Mr. Stapleton appears to be of opinion that the city of Brahmanabad (literally, a settlement of the Brahmanas) which contained a temple of Saturn to which the Sabians used to go on pilgrimage was an outpost of Mesopotamian civilization. This is a conclusion which I do not think is warranted by Al-Masudi's statement that "the Sabians had some connection with India and that they went on pilgrimage to a temple of Saturn in Brahmanabad or Al-Mansura". We are inclined to draw from the above statement a conclusion which is quite the reverse of what Mr. Stapleton has arrived at. It appears to me that the ancient Sabians or Chaldrians were originally an offshoot of the Indian race and that they could not cut off their connection with India for several centuries after they had settled in Mesopotamia. They used to go on pilgrimage to the land on which they were dependent for their origin and culure ; otherwise they would not have taken the trouble of going on pilgrimage to a temple of Saturn in India, while they had their own temples in Mesopotamia itself. As a matter of fact, worship of planets and erection of temples for the purpose of such worship were prevalent throughout India even from the commencement of Indian civilization. There are many such temples even to this day in India, Calcutta has got at least one temple of Saturn where the image of the planet

It appears that the ancient Sabians were an off-shoot of the Indian race.

Worship of planets is prevalent in India even to this day.

is worshiped by hundreds of votaries. It is on the Nimtalaghat Street. The earliest temple of Saturn existent to this day is the famous temple of "Konarak" in Orrisa. It is now in ruins and has long been abandoned. The name "Konarak" has been a puzzle to the general public. It has been explained in many ways. None of these explanations is satisfactory. The real meaning of the word "Kanarak Mandir" is the temple of the planets Saturn and Sun. The word is a compound one and consists of two words, *viz.*, Kona (Saturn) and Arka (Sun). The word "Kona" has two different meanings, *viz.*, (1) an angle, and (2) Saturn. The second meaning is not familiar to us, but it is to be found in the Puranas*, Whatever that may be, the temple of "Konarka" was a temple dedicated to the two planets *viz.*, Saturn and Sun. According to the Puranas, it was built by Shamba, son of Sree Krishna, with a view to worship the planets in the hope that the action might lead to his being cured of leprosy from which he had been suffering. Shamba was born about 5000 years ago, *i. e.*, a few years after the commencement of the Kali era which began to be counted 5028 years ago.

The earliest temple of Saturn is the "Konarak" temple in Orissa (Kona-Saturn, arka-sun),

which was built by a son of Sree Krishna about 5000 years ago.

That the Mesopotamians learnt the worship of the planets from the Indians is apparent even from the very names of the planets ; as for instance, the Sabin name for Jupiter is "Mushtari" which is a corruption of Mritwari (i. e., enemy of death), one of the Indian names for Jupiter. The name for Mars is Marrikh which is a corruption of one of the several Indian names given to the same planet,

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* कोणोन्तः पिङ्गलोबभ्रुः कृष्णो रौद्रोऽन्तको यमः।
सौरिः शनैश्चरो मन्दः पिप्पलादेन संस्तुतः॥

viz., Mrirak (मृडकः), a name which is also given to the God Siva. The Sabian name for Venus is "Zuhrah" which is a corruption of the Indian name Shukrah (pronounced by the Tamils as Zukrah).

That there was, in pre-historic ages, a racial and some other countries to the west of India, not to speak of Persia and Chaldria only, will be evident from the facts given below :—

Proof of a racial and cultural dependence of the West on India :

(1) It has been pointed out in Chapter I that, in pre-historic times, Baka, an Indian Vaisya, by caste, was the ruler of the island of Crete, which appears to have been a settlement of the Indians This is a conclusion which I arrived at about 8 years ago, in a paper contributed to a Bengali magazine, named "Manasi-o-marmabani,"—a few years before the excavation of Mohenjo Dero and Harappa. The reports of Sir John Marshall and others on the findings in those to and other places in Sind amply corroborates my views that the island of Crete, at least, was an Indian colonization. We understand that of all the remains of buildings unearthed in Harappa, there is only one which is comparatively in a good condition. This is 168 feet in length from north to south and 136 feet in breadth, from east to west. The mode of construction and the architectural peculiarity found in this building markedly resemble those which characterised a class of buildings in ancient Crete. This is an additional proof of the island of Crete having been colonised by the ancient Indians. (2) It has also been proved in Chapter II that in pre-historic times a large body of Indian emigrants, probably in more than one batches, came to settle, in course of their wanderings, in Persia, Arabia, Phoenicia,

(1) My assumption in Chapter I that the Island of Crete was and Indian settlement is corroborated by the remains of a building unearthed in Harappa, the mode of construction of which is the same as in a class of buildings in ancient Crete.

(2) A great number of the Indians whose de-

scendants are now called the Gipsies, left India in pre-historic times, and settled almost in every country to the west of India.

Asia Minor, Egypt, and Europe, and naturally brought with them much of the Indian civilization and culture. (3) Apart from the facts brought to light in Chapters I and II of this paper, I would refer here to the views expressed by Mr. H. R. Hall, the renowned archaeologist, in his "Ancient History of the Near East" (pages 171-174), although I do not agree with him in all that he says. He maintains that a branch of the Indian Dravidians came to conquer in pre-historic times, Persia and Babylonia, and laid in those places the foundation of the Persian and Babylonian civilization. These Indians according to Mr. Hall, had attained a high state of civilization before they conquered Persia and Babylonia. They were acquainted, at the time of the conquest, with the use of the various metallic weapons, and could express their ideas in writing by means of a sort of pictogram.

(3) Mr. Hall proves that a batch of highly civilized Indians conquered Persia and Babylonia and laid the foundation of the ancient civilization in those two countries.

Having regard to all these facts, we should be sufficiently justified in holding that the people of ancient Persia, Asia Minor, etc. were indebted to the Indians, not only for their chemistry and astronomy, but also for much of their culture and civilization.

Mr. Stapleton thinks that the epithet of Semen of Siva was given to mercury about 1200 A.D.

Mr. Stapleton thinks that the name of "Semen of Siva" was given to mercury about 1200 A. D. I have already proved that even Nagarjuna the Buddhist, not to speak of the more ancient Hindu authors, used this expression in his "Rasa-ratnakara" which must have been compiled at least in the first century B.C. True, Doctor Sir P. C. Roy does not think that Rasa-ratnakara was composed so early as that, but even Dr. Roy has pointed out (See page XLIII, Vol. 2) that in the Library of Nepal there is a manuscript of a tantra named "Kubjika tantra" in which mercury has been described as the generative principle of Siva. This manuscript is written in Gupta character and in the opinion of Mahamahopadhyaya Pandit Dr. Haraprasad Shastri, who brought it to light, was copied, about the 6th century A. D. The original book might have been composed at least two centuries earlier *i.e.*, in the 4th century A. D. The idea of Semen of Siva therefore must have been conceived long before the 4th century, A. D. Now, this tantra has also a clear reference to the incineration of mercury after its exhaution with six times its weight of sulphur. This presupposes a knowledge of all the eighteen different kinds of mercurial operations *i.e.*, the whole science of mercury as known to the ancient Indians (See Vol. 1 of my Rasa-jala-nidhi) and specially the knowledge of such apparata as Nabhi jantram, Jala Jantram, Kachchapa Jantram, etc., the invention of which has been attributed to such ancient chemists, as Nandi (a mythical person), Shambhu, author of Rasarnava, Nagarjuna, author of Rasa-ratnakara, etc. It is therefore manifestly clear that the treatises of Shambhu and Nagarjuna must have been composed long before the 4th century A. D.

This was not so.

This epithet is to be met with in all the ancient works including those of Nagarjuna who lived in the 1st century B.C., at the latest.

It is also to be found in Kubjika tantra which must have been compiled prior to 400 A. D.

As to the contention that quick-silver is nowhere found native in India, I am to point out that Rasaprakasa Sudhakara and Rasa-ratnasamuchchaya, etc., testify to the fact there had been mines of mercury in the Himalayas and in the eastern hills, in days long gone by. These must have been exhausted long ago. Cinnabar used to be imported into India from Dardestan, a province to the north of Kashmir, for the

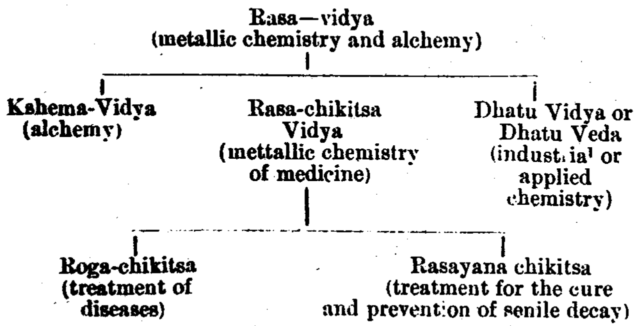
At present quick-silver is not found native in India, but there was a time when it was.

purpose of extraction of mercury, after it had been extinct in India proper.

In view of all these facts, it will not be unreasonable for us to hold that chemistry, organic, as well as inorganic based mainly on the use of mercury, as recorded in the Indian medical treatises, was of Indian origin and could not have been imported from outside India.

Chemistry, organic and inorganic was of Indian origin.

It will be interesting to close the present chapter with a diagram showing the relation in which the different branches of Rasvidya (metallic chemistry and alchemy) stand to one another* :—



* रसविद्या त्रिधा प्रोक्ता धातुवादश्चिकित्सितम् ।
दुर्लभा क्षेमविद्या च सर्वविद्यासु ता वराः ॥
चिकित्सा द्वितया ज्ञेया व्याधीनां जरसस्तथा ।
जराव्याधिविनाशिनी चिकित्सा हि रसायनम् ॥

Measures of Weight.

6 anus (molecules)	make	one	triti
6 tritis	"	"	liksha
6 likshas	"	"	juka
6 jukas	"	"	raja
6 rajas	"	"	sarshapa (mustard seed)
6 sarshapas	"	"	java (barley seed)
6 javas	"	"	gunja
2 gunjas	"	"	nispava
3 gunjas	"	"	balla
2 ballas	"	"	masha hemaka, dhanyaka (rice)
2 mashas	"	"	dharana
2 dharanas	"	"	miska, shana, kala or tanka
2 niskas	"	"	kola, bataka, or gadyana, khudraka, dharkhana
2 kola	"	"	tola or karsha.

(Synonyms of karsha are ;—udumbara, panitala, subarna kabalagraha, aksha, bidalapadaka, sorashika, karamodhaya, hangsapada pichu, kinchitpani tindukam.)

2 karsha	"	"	sukti ½ pala, astamika
2 suktis or 4 tolas	"	"	pala, musti prakuncha, villa, amra chathurthika, sorashi
2 palas	"	"	prasrita
2 prasrita	"	"	kudaba or anjali astama'na
2 kudabas	"	"	manika
2 manikas	"	"	prastha (64 tolas or one seer)

2 prastha	make	one	shubha
2 shubas	,,	,,	adhaka or patra, bhajana, kangsha patra, 64 palas or 256 tolas.
4 adhakas	,,	,,	drono, ghata, unmana, rashi, lavana, armana or kumbha
100 palas	,,	,,	tula
2000 palas	,,	,,	bhara
2 dronas	,,	,,	surpa
2 surpas	,,	,,	droni, bahi, or goni
4 dronis or gonis	,,	,,	khari

अथ परिमाणानि ।

तृटिः स्यादणुभिः षड्भिस्तैर्लिक्षा षड्भिरीरिता ।
ताभिः षड्भिर्भवेद् यूकः षड्यूकास्तद् रजः स्मृतम् ॥
षड्रजः सर्षपः प्रोक्तस्तैः षड्भिर्यव ईरितः ।
एकागुञ्जा यवैः षड्भिर्निष्पावस्तु द्विगुञ्जकः ॥
स्याद् गुञ्जात्रितयं वल्लो द्वौ वल्लौ माष उच्यते ।
ज्ञेयो माषस्य पर्य्यायो हेमच धानकस्तथा ।
द्वौ माषौ धरणं ते द्वे शाणनिष्ककलाः स्मृताः ।
शानश्च कथितष्टंक इति कश्चिद् विचक्षणैः ।
निष्कद्वयं तु वटकः कोलो गद्यान एव सः ॥
क्षुद्रको वटकश्चैव द्रक्षणः स निगद्यते ।
स्यात् कोलद्वितयं तोलः कर्षो निष्कचतुष्टयम् ।
उडुम्बरं पाणितलं सुवर्णं कवलग्रहः ।
अक्ष विड़ालपदकं तथा षोड़शिका पिचुः ॥
कर मध्यो हंसपदं किञ्चित पाणिश्च तिन्दुकम् ।
स्यात् कर्षाभ्यामर्द्धपलं शुक्तिरष्टमिका तथा ॥
शुक्तिद्वयं पलं मुष्टि प्रकुञ्चो विल्वमित्यपि ।
आम्रं च षोड़षीचैव चतुर्थिका च कथ्यते ।
पलद्वयं तु प्रसृतं तद्द्वयं कुड़वोऽञ्जलिः ।
अष्टमानं च स ज्ञेयो नित्यमत्र विचक्षणैः ।
कुड़वो माणिका तौ स्यात् प्रस्थो द्वे माणिके स्मृतः ॥
शरावोऽष्टपलं नुनं ज्ञेयमत्र विचक्षणोः ।
प्रस्थद्वयं शुभं ते द्वो पात्रकं तदेवाढकम् ।
भाजनं कांसपात्रं च चतुःषष्टिपलश्च सः ।
तैश्चतुर्भिर्घटोन्मानकलसाम्मणकुम्भकाः

द्रोणस्य शब्दाः पर्य्यायाः पलानां शतकं तुला ।
पलानां द्विसहस्रञ्च भार एकः प्रकीर्त्तितः ॥
द्रोणाभ्यां सूर्पोविज्ञेयश्चतुःषष्ठिशरावकः
सूर्पाभ्यञ्च भवेद द्रोणो वाही गोणो च सा स्मृता
द्रोणोचतुष्टयं खारी कथिता सूक्ष्मबुद्धिभिः

ॐ नमः शिवाय ।

रसजलनिधिः ।

पञ्चमः खण्डः ।

अथ मङ्गलाचरणम् ।

यस्यांघ्रौ शतभानुभातिजिति मे सक्तं न चित्तं चलम्
वाचां यो न हि गोचरो न मनसा संधार्यमानो बुधैः ।
नित्यानन्दनिकेतनं निखिलविश्वाधीश्वरं चिन्मयं
योगीन्द्रोरसि नित्यवासकुशलं वन्देऽर्द्धनारीश्वरम् ॥

RASA-JALA-NIDHI.

Vol. V.

Introduction

I bow down to that one and eternal Being who is conceived of by his devotees as half-male and half-female (representing in Himself both the masculine and feminine aspects of the universe), who is the only abode of eternal and uninterrupted bliss—who brings into being, maintains, and destroys the universe—whose real existence is nothing but consciousness itself and not any corporal frame—who always makes His presence felf in the hearts of his devotes—who is incapable of being properly described by words and can never be realised in his true nature even by those who have been able to form a spiritual union with Him. Alas ! my unsteady mind is nuable to concentrate itself upon his feet, much more radiant than the accumulated brilliance of hundreds of suns.

द्रोणस्य शब्दाः पर्य्यायाः पलानां शतकं तुला ।
पलानां द्विसहस्रञ्च भार एकः प्रकीर्त्तितः ॥
द्रोणाभ्यां सूर्पोविज्ञेयश्चतुःषष्टिशरावकः
सूर्पाभ्याञ्च भवेद् द्रोणो वाही गोणो च सा स्मृता
द्रोणोचतुष्टयं खारी कथिता सूक्ष्मबुद्धिभिः

ॐ नमः शिवाय ।

रसजलनिधिः ।

पञ्चमः खण्डः ।

अथ मङ्गलाचरणम् ।

यस्यांघ्रौ शतभानुभातिजिति मे सक्तं न चित्तं चलम्
वाचां यो न हि गोचरो न मनसा संधार्यमाणो बुधैः ।
नित्यानन्दनिकेतनं निखिलविश्वाधीश्वरं चिन्मयं
योगीन्द्रोरसि नित्यवासकुशलं वन्देऽर्द्धनारीश्वरम् ॥

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प्रथमोऽध्यायः।

अथ रक्तपित्तरोगाधिकारः।

अथ रक्तपित्तनिदानम्।

धर्म्मव्यायामशोकाध्वव्यवायैरतिसेवितैः। तीक्ष्णोष्णक्षारलवणैरम्लैः कटुभिरेव च॥ पित्तं विदग्धं स्वगुणैर्विदहत्याशु शोणितम्। ततः प्रवर्त्तते रक्तमूर्द्ध्वञ्चाधो द्विधापि वा॥ ऊर्द्ध्वं नाशाक्षिकर्णास्यैर्मेढ्र योनिगुदैरधः। कुपितं रोमकूपैश्च समस्तैस्तत् प्रवर्त्तते॥ ऊर्द्ध्वगं कफसंसृष्टमधोगं पवनानुगम्। द्विमार्गं कफवाताभ्यामुभाभ्यामनुवर्त्तते॥

CHAPTER I.

Ractapittam (hæmeptosis).

Causes and nature.

An excessive indulgence in exposure to the sun's rays, physical exercise, grief, walking, sexual intercourse ; and eating in excess of food, acrid in taste or hot, alkalis, salt, sours, and pungents cause an abnormal excess of pittam (animal heat), which, by its nature, causes an immediate heating and putrefaction of blood, which forces its way upwards through the nostrils, eyes, ears, and the mouth, or downwards, through the penice, vagina, and the rectum, or even through the pores in the skin, if the causes are excessively strong.

The upward tendency of hemeptosis is due to the blood being mixed with an excess of kapha (phlegm). The downward tendency is due to the blood being mixed with an excess of va'yu (wind), whereas combination of an excess of kapha and va'yu is followed by blood flowing upwards and downwards.

अथ रक्तपित्त चिकित्सा।

कतिपया मुष्टियोगाः।

(१) वृषपत्राणि निष्पीड्य रसं समधुशर्करम्। पिबेत् तेन शमं याति रक्तपित्तं सुदारुणम्॥

(२) समाक्षिकः फल्गुफलोद्भवो वा पीतो रसः शोणितमाशु हन्ति।

(३) नासाप्रवृत्तरुधिरं घृतभृष्टं श्लक्ष्णपिष्टमामलकम्। सेतुरिव तोयवेगं रुणद्धि मूर्द्धि विलेपेन॥

(४) घ्राणप्रवृत्ते जलमाशु देयं सशर्करं नासिकया पयो वा। द्राक्षारसं क्षीरघृतं पिबेद् वा सशर्करञ्चेक्षुरसं हितं वा॥

(५) नासाप्रवृत्ते रुधिरे कर्म यत् भाषितं मया। श्रुत्यादिभ्यः स्र ते चापि वाह्यं तद्धि हितं मतम्॥ भेषजं शमनञ्चान्यत् सर्वत्राभ्यन्तरं समम्।

(६-१०) नवनीतं सिता लाजा द्राक्षया सह भक्षयेत्॥ मस्तके च घृतं दद्याद्रक्तपित्तप्रशान्तये। द्राक्षावासाकृतं क्वाथं शर्कराप्लावितं पिबेत्॥ वासारसं सिताक्षौद्रं लाजान् वा शर्करासमान्। भक्षयन् रक्तपित्तार्त-स्तृष्णादाहज्वरं जयेत्। धात्रीचूर्णं सितातुल्यं भक्षयेद्रक्तपित्तनुत्॥

Treatment of hæmeptosis.

Some herbal remedies.

(1). Leaves of ba'saka are to be put inside two earthen basins, and heated for a few minutes, by mild heat. Juice extracted from those leaves is to be cooled, and drunk with a little of honey and sugar. This puts a stop to hæmeptosis, however severe.

(2) Juice of udumbara fruits, drunk with a little of honey, puts a stop to hæmeptosis.

(3) A'malki fruits, fried with clarified butter, and finely

pestled with water, put a stop to hæmorrhage through the nostrils, if applied on the crown of the head.

(4) Hæmorrhage, through the nostrils, is stopped, (a) if sugar, dissolved with water or milk, is sniffed ; or (b) if grape juice is drunk, mixed with clarified butter derived from fresh milk (as distinguished from curdled milk) ; or (c) if juice of sugarcane is drunk, mixed with sugar.

(5) The external application to stop hæmorrhage through the nostrils (viz. paste of a'malaki, referred to above) is also efficacious in stopping hæmorrhage through the ears. The internal medicine is the same in hæmorrhage in general.

(6) Hæmorrhage is stopped by the eating of fried paddy, divested of husks, and mixed with butter and sugar, and by the rubbing of clarified butter upon the crown of the head.

(7-9) Thirst, sensation of heat, and fever in hæmorrhage are stopped by drinking of (a) the decoction of grapes and ba'saka (leaves or bark), mixed with sugar, or (b) the juice of ba'saka mixed with sugar and honey or (c) by the eating of fried paddy, divested of husks, and mixed with an equal quantity of sugar.

(10) Hœmorrhage is stopped by the eating of powdered a'malaki fruits, mixed with an equal quantity of sugar.

अथ रक्तपित्ते रसप्रयोगः ।

सपटीलकहिंगुलं सक्षौद्रं रक्तपित्तनुत् ।

*Iatro medical treatment of hœmeptosis.**

Cinnabar, mixed with the juice of patola and honey, cures hœmeptosis.

* Minerals and gems forming ingredients of a medicine should always be purified or incinerated after purification, as the case may be, in accordance with the procedures laid down in the first three volumes.

आयसादि रसः ।

पलैकमायसं चूर्णं सूतेन्द्रं समचारितम् । लोहारिवर्गसंसृष्टं रक्त-पित्तहरं परम् ॥

Āyasa'di rasa.

Four tola''s, each, of iron and incinerated mercury, rubbed together with the juice, decoction, or solution of those articles which possess the property of stopping hœmorrhage (such as red-ochre, lac, kukkuradru, kinkira'ta (marigold), roots of meghana'da, visalyakarani, udumbara) cures racta-pittam.

वासकेन्द्र रसः ।

वृषादलानां स्वरसस्य कर्षं रसेन्द्रगुञ्जामधुशर्करायुतम् । लिहन् प्रभाते मनुजो निहन्याद् दुःखाकरं दारुणरक्तपित्तम् ॥

Ba'sakendra rasa.

One racti of incinerated mercury, mixed with one tola' of the juice of ba'saka, a few drops of honey, and a little of sugar, taken once a day, cures ractapittam.

रक्तपित्तांकुश रसः ।

पारदं हिंगुलोत्थञ्च ऊर्द्ध्वयन्त्रेण मेलयेत् । कुक्कुटाण्डरसं भागं टङ्कनक्षारमेव च ॥ गन्धकस्य तथा भागं घृतेन परिमर्द्दयेत् । सिद्धं रसं समादाय जीरतोयेन दापयेत् । दिनानि त्रीणि माषञ्च ग्रहणीरक्त-दोषजित् । ज्वरदाहविनाशी च रक्तपित्तविनाशनः ॥

Racta-pitta'nkusha-rasa.

Equal quantities of mercury, extracted by upward sublimation from cinnabar, the liquid portion of cock's egg, borax, and

sulphur are to be rubbed together, and made into pills, six ractis, each. One such pill is to be taken every day with a few drops of honey and a little of jeera' water. This medicine cures, in three days, chronic diarrhœa with blood, fever, sensation of heat, and hœmeptosis.

चन्द्रकलारसः।

प्रत्येकं तोलमानेन सूतकं ताम्रभस्मकम्।' दिनानि त्रीणि मर्दितं यत्नाच्चाग्नौ विनिक्षिपेत्॥ तत शुष्कं समादाय पुनरेव च मर्द्दयेत्। समस्तैः समगन्धैश्च कृत्वा कज्जलिकाञ्च तैः॥ मुस्तादाड़िमदूर्वाभिः केतकीस्तनवारिभिः। सहदेव्याः कुमार्याश्च पर्पटस्यापि वारिणा॥ रामशीतलिकातोयैः शतावर्या रसेन च। भावयित्वा प्रयत्नेन दिवसे दिवसे पृथक्॥ तिक्तं गुड़ूचिकासत्त्वं पर्पटोशीरमागधीः। शृङ्गाटं सारिवा चैषां समानं सूक्ष्मचूर्णकम्॥ द्राक्षादिककषायेन सप्तधा परि-भावयेत्।* ततः पोताश्चयं क्षिप्ता वट्यः कार्याश्चणोपमाः। अयं चन्द्र

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*द्राक्षादिकषायः।

(१)

द्राक्षा हरितकी मुस्ता कटुका कृतमालकः। पर्पटश्च कृतः क्काथ एषां पित्तज्वरापहः॥ मुखशोषप्रलापान्तर्दाहमूर्च्छाभ्रमप्रणुत्। पिपासारक्तपित्तानां शमनो भेदनो मतः॥

(२)

द्राक्षाचन्दनपद्मानि मुस्तातिक्तामृतापि च। धात्री वालमुशीरञ्च लोध्रेन्द्रयवपर्पटाः॥ परूषकं प्रियंगुश्च यवासो वासकस्तथा। मधुकं कुलकं चापि किरातो धान्यकं तथा॥ एषां क्काथो निहन्त्येव ज्वरं पित्तसमुत्थितम्। तृष्णां दाहं प्रलापञ्च रक्तपित्तं भ्रमं क्लमम्॥ मूर्च्छां छर्द्दिं तथा शूलं मुखशोषमरोचकम्। कासं श्वासञ्च हृल्लासं नाशयेन्नात्र संशयः॥

कला नाम रसेन्द्रः परिकीर्तितः। सर्वपैत्तगदध्वंसी वातपित्तगदापहः॥ अन्तर्वाह्यमहादाहविध्वंसनमहोत्तमः। ग्रीष्मकाले शरत्काले विशेषेण प्रशस्यते॥ कुरुते नाग्निमान्द्यं च महातापज्वरं हरेत्। भ्रमं मूर्च्छां हरत्याशु स्त्रीणां रक्तमहास्रवम्॥ ऊर्द्ध्वाधोरक्तपित्तञ्च रक्तवान्तिं विशे-षतः। मूत्रकृच्छ्राणि सर्वाणि नाशयेन्नात्र संशयः॥

Chandrakala'-rasa.

One tola', each, of incinerated mercury and incinerated copper are to be rubbed with water for three days, and then subjected carefully to a mild heat (just to have the substance dried). When dried, it is to be rubbed with an equal quantity of sulphur to form a black powder, which is next to be rubbed and subjected to bha'vana', for one day each, in succession, with the juices of the following :—musta', pomegranates, durba', sprouts of ketaki, sahadevi, kuma'ri, parpata; ra'mashitala', and shata'bari roots. The substance, thus prepared, is to be mixed with an equal quantity of the following (finely powdered and mixed in equal quantities) :—roots of kutaja, essence of guruchi (as white as sugar), parpata, ushira, pippali, shringa'ta, and sa'riba'. The compound is next to be subjected to bha'vana' for seven times with the decoction of the dra'ksa'di. They are as follows :—(1) grapes, haritaki, musta', ketaki, kira'ta-ticta, and parpati ; or (2) grapes, red sandal, padma tree, musta', ketaki, guruchi, a'malaki, ba'laka, ushira, lodhra, indra-java, parpata, parushaka, priyangu, dura'labha', ba'saka, jastimadhu, patola leaves, kira'ta-ticta, and dhanya'. It is then to be rubbed with water and made into pills, two ractis in weight, each. This medicine cures all sorts of diseases due to an abnormal excess of pittam or pittam and va'yu combined, and especially, sensation of heat, internal or external, exhaustion, loss of conscious-

ness, menarrhogia, racta pittam (both upward and downward), and stricture.

अर्केश्वर रसः ।

मृतार्कं मृतवङ्गञ्च मृताभ्रञ्च समाक्षिकम् । अमृतास्वरसैर्भाव्यं त्रिसप्तकं पुटे पचेत् ॥ वासाक्षीरविदारीभ्यां चतुर्गुञ्जाप्रमाणतः । भक्षणाद्-विनिहन्त्याशु रक्तपित्तं सुदारुणम् ॥

Arkeshwara-rasa.

Equal quantities of copper, tin, mica, and copper-pyrites are to be mixed together and subjected to bha'vana' for 21 times with the juice of guruchi, and made into pills, four ractis in weight, each, to be taken with a little of honey and juice of ba'saka and bida'ri. This medicine cures racta-pittam, very quickly.

रक्तपित्तान्तक रसः ।

मृताभ्रं मृततीक्ष्णञ्च माक्षिकं रसतालकम् । गन्धकञ्च भवेत्तुल्यं यष्टिद्राक्षामृताद्रवैः ॥ दिनैकं मर्द्दयेत् खल्ले सिताक्षौद्रसमन्वितम् । माषमात्रं निहन्त्याशु रक्तपित्तं सुदारुणम् ॥ ज्वरं दाहं क्षतक्षीणं तृष्णां शोषमरोचकम् ॥

Racta-pitta'ntaka rasa.

Equal quantities of mica, iron, copper-pyrites, rasa-ta'laka (see page 115, vol. I), and sulphur are to be rubbed together for one day, each, in succession, with the juices of jasti-madhu, grapes, and guruchi, and made into pills, six ractis in weight,

each, to be taken with sugar and honey. This medicine cures ractapittam, fever, sensation of heat, thirst, waste, and aversion to food.

रसामृत रसः ।

रसस्य द्विगुणं गन्धं माक्षिकञ्च शिलाजतु । चन्दनं गुडूची द्राक्षा मधुपुष्पञ्च धान्यकम् ॥ कूटजस्य त्वचं वीजं धातकी निम्बपत्रकम् । यष्टीमधुसमायुक्तं मधुशर्करयान्वितम् ॥ विधिना मर्द्दयित्वा तु कर्ष-मात्रं तु भक्षयेत् । धारोष्णपयसा युक्तं प्रातरेव समुत्थितः । पित्तं तथाम्लपित्तञ्च रक्तपित्तं विशेषतः । निहन्ति सर्वदोषञ्च ज्वरं सर्वं न संशयः । रसामृतरसो नाम गहनानन्दभाषितः ॥

Rasa'mrita-rasa.

One part of mercury and two parts of sulphur are to be rubbed together to form a kajjali or black powder with which are to be mixed two parts, each, of copper-pyrites, bitumen, sandal, guruchi, grapes, madhuka flower, dhanya', bark of kutaja, seeds of kutaja, dha'taki flower, leaves of nimba, and jasti-madhu. These are then to be rubbed together with honey and sugar. Dose, one tola', a day, to be taken in the morning with fresh milk. This medicine cures pittam, amla-pittam (acidity with biliousness), and fever.

सुधानिधीरसः ।

सूतं गन्धं माक्षिकं लौहचूर्णं । सर्वं घृष्टं त्रैफलेनोदकेन ॥ मूषामध्ये भूधरे तत् पुटित्वा । दद्याद् गुञ्जां त्रैफलेनोदकेन ॥ लौहे पात्रे गोपयः पाचयित्वा । रात्रौ दद्याद्रक्तपित्तप्रशान्त्यै ॥

Sudha'nidhi rasa.

Equal quantities of mercury, sulphur, copper-pyrites, and iron are to be rubbed together with the decoction of triphala', dried, confined in a crucible, and then subjected to heat by means of a Bhudhara Jantram. Dose, one racti, each, to be taken with decoction of triphala' (and a few drops of honey, of course). Milk boiled in an iron pot (and cooled) is to be given to the patient, at night.

कपर्दकरसः ।

मृतं वा मूर्च्छितं सूतं कार्पासकुसुमद्रवैः । मर्द्दयेद् दिनमेकन्तु तेन पूर्या वराटिकाः ॥ निरुध्य चान्धमूषायां भाण्डे रुद्ध्वा पुटे पचेत् । उद्धृत्य चूर्णयेत् श्लक्ष्णं मरिचैर्द्विगुणैः सह ॥ गुञ्जामात्रं घृतेनैव भक्षयेत् प्रातरुत्थितः । उडुम्बरं घृतं चैव अनुपानं प्रयोजयेत् ॥ कपर्दको रसो नाम रक्तपित्तविनाशनः ।

Kapardaka rasa.

Mercury, incinerated, or in a state of swoon (see page 99, Vol. I) is to be rubbed for one day with the juice of leaves of cotton plant. With this mercury are to be filled up the vacant spaces in as many as necessary of cowri-shells which are to be put inside a blind crucible and heated by putam. When cooled of itself, these cowries are to be taken out, powdered, and mixed with double their weight of powdered maricha. Dose, one racti, to be taken in the morning with a few drops of clarified butter and juice of udumbara fruits. This medicine cures hæmeptosis.

शर्कराद्यं लौहम् ।

शर्करातिलसंयुक्तं त्रिकत्रययुतन्त्वयः । रक्तपित्तं निहन्त्याशु चाम्ल-पित्तहरं परम् ॥

Sarkara'dyam lauham.

One part, each, of sugar, sesamum seeds, trikatu (maricha, shunthi, and pippali, combined in equal quantities), triphala' (haritaki, a'malaki, and bibhitaki, combined in equal quantities), and trimada (roots of chitraka, musta', and biranga, combined in equal quantities), and five parts of iron are to be mixed together, and taken in suitable doses (say, six ractis a day). This medicine cures ractapittam and amlapittam.

समशर्करं लौहम् ।

लौहाच्चतुर्गुणं क्षीरमाज्यं द्विगुणमुत्तमम् । चूर्णं पादन्तु वैडङ्गं दद्यान् मधुसिते समे ॥ ताम्रपात्रे शुभे पक्वा स्थापयेद् घृतभाजने । माषकादि क्रमेनैव भक्षयेद् विधिपूर्वकम् ॥ अनुपानं प्रयुञ्जीत नारिकेलो-दकादिकम् । रक्तपित्तं जयेत् तीव्रमम्लपित्तं क्षतक्षयम् । पुष्टिदं कान्ति-जननमायुष्यं बृष्यमुत्तमम् ॥

Sama-sharkara-lauham.

Four parts of iron, sixteen parts of milk, eight parts of clarified butter, and four parts of sugar are to be mixed together and heated in a copper pot, till the compound turns semi-solid. The heat is then to be removed and one part of powdered biranga is to be mixed with the compound. When perfectly cooled, four parts of honey are to be mixed with it. The medicine, thus prepared, is to be kept in an earthen pot in which clarified butter used to be kept previously. Dose, six ractis a day, to be gradually increased (say, upto one fourth of a tola', each). This medicine is to be taken with cocoa-nut water or with sugar dissolved with water. It cures hæmeptosis, amlapittam, and weakness due to blood shed from wounds. It increases beauty and nutrition.

शतमूल्यादि लौहम् ।

शतमूलीसिताधान्य-नागकेशरचन्दनैः । त्रिकत्रयतिलैर्युक्तं लौहं सर्वगदापहम् ॥ तृष्णादाहज्वरच्छर्दि-रक्तपित्तहरं परम् ॥

Shatamulya'di lauham.

One part, each, of shata'bari roots, sugar, dhanya', na'ga-keshara flower, red sandal, trikatu, triphala', trimada, and black sesamum seeds, and nine parts of iron are to be rubbed together, and (taken in doses of six to twelve ractis, a day). This medicine cures thirst, sensation of heat, fever, vomiting, and hæmeptosis.

खण्डकाद्यं लौहम् ।

शतावरी छिन्नरुहा वृषमुण्डितिकाबलाः । तालमूली च गायत्री त्रिफलायास्त्वचस्तथा ॥ भार्गी पुष्करमूलञ्च पृथक पञ्चपलानि च । जलद्रोणे विपक्तव्यमष्टभागावशेषितम् ॥ दिव्यौषधिहतस्यापि माक्षिकेन हतस्य वा । पलद्वादशकं देयं रुक्मलौहस्य चूर्णितम् ॥ खण्डतुल्यं घृतं देयं पलषोड़शिकं बुधैः । पचेत् ताम्रमये पात्रे गुड़पाको मतो यथा । प्रस्थार्द्धं मधुनो देयं शुभाश्मजतुकं त्वचम् ॥ शृङ्गी विड़ङ्गं कृष्णा च शुण्ठ्यजाजी पलं पलम् । त्रिफला धान्यकं पत्रं द्व्यक्षं मरिचकेशरम् ॥ चूर्णं दत्त्वा सुमथितं स्निग्धे भाण्डे निधापयेत् । यथाकालं प्रयुञ्जीत विड़ालपदकं ततः ॥ गव्यक्षीरानुपानञ्च सेव्यो मांसरसः पयः । गुरुवृष्यान्नपानानि स्निग्धं मांसादि वृंहनम् ॥ रक्तपित्तं क्षयं कासं पार्श्वशूलं विशेषतः । वातरक्तं प्रमेहञ्च शीतपित्तं वमिं क्लमम् । श्वयथुं पाण्डुरोगञ्च कुष्ठं प्लीहोदरं तथा ॥ आनाहं शोणितस्रावमम्लपित्तं निहन्ति च । चक्षुष्यं वृंहणं वृष्यं मांगल्यं प्रीतिवर्द्धनम् ॥ आरोग्य-

पुत्रदं श्रेष्ठं कायाग्निबलवर्द्धनम् । श्रीकरं लाघवकरं खण्डकाद्यं प्रकीर्तितम् ॥ छागं पारावतं मांसं तित्तिरिः क्रकराः शशाः । कुरङ्गाः कृष्णसाराश्च तेषां मांसानि योजयेत् ॥ नारिकेलपयः पानं सुनिषण्णकवास्तुकम् । शुष्कमूलकजीराख्यं पटोलं वृहतीफलम् ॥ फलं वार्त्ताकु पकाम्रं खर्ज्जुरं स्वादुदाड़िमम् । ककारपूर्वकं यच्च मांसञ्चानूपसम्भवम् ॥ वर्ज्जनीयं विशेषेण खण्डकाद्यं प्रकुर्वता । लोहान्तरवदत्रापि पुटनादिक्रियेष्यते ।

Khandaka'dyam lauham.

Twenty tola's, each, of roots of shata'bari, guruchi, bark of ba'saka, mundiri, bala', musali, khadira bark, triphala', bha'rgi, and puskara mulam (or kustham) are to be boiled by mild heat with one drona (or 1024 tola's) of water, which is to be reduced to 128 tola's, by such boiling. The decoction, thus prepared, is to be mixed with 48 tola's of lode-stone, incinerated with realger or copper-pyrites, 64 tola's, each, of sugar and clarified butter, and boiled in a pot, made of iron or copper. When the whole thing turns semi-solid, the following materials, finely powdered, are to be mixed with it :—four tola's, each, of bansha-lochanam, shila'-jatu, gura-twak, karkata-shringi, biranga, pippali, shunthi, and black jeera', triphala', dhanya', patra, maricha, and na'gakeshara. Heat is then to be discontinued, When the substance gets cooled, 32 tola's of honey is to be mixed with it. Dose, one tola', a day, to be taken with cow's milk.

Diet, heavy and nutritious food, and cocoanut water, such pot herbs as sunisannaka, ba'stuka, dried raddish, jeera', patola, brihati fruit, green brinjals, ripe and sweet mango, dates and sweet pomegranates, juice of such meat as goat, pa'ra'bata (a kind of pigeon), tittiri, chakora, shashaka (hare), and deer. All articles of food-stuff commencing with "k" (see page 204-

205, Vol. I), and meat of such animals as buffalo, rhinoceros, hog, cow, elephant, all sorts of water fowl, oyster, conch-shell, crabs, and other sea-shells are to be avoided while taking this medicine.

रक्तपित्ते पथ्यानि।

अधोगते छर्द्दनमूर्द्ध्वनिर्गमे विरेचनं स्यादुभयत्र लङ्घनम्। पुरातनाः षष्टिकशालिकोद्रवप्रियंगुनीवारयवप्रसातिकाः॥ मुद्गा मसूराश्चणकास्तुवर्यो मुकुष्टकाश्चिङ्गटवर्म्मिमत्स्याः। शशः कपोतो हरिणैणलाव–शरारिपारावतवर्तकाश्च॥ वका उरंगाश्च सकालपुच्छाः कपिञ्जलाश्चापि कषायवर्गः। गवामजायाश्च पयो घृतञ्च घृतं महिष्या पनसं पियालम्॥ रम्भाफलं कञ्चटतण्डुलीयपटोलवेत्राग्रमहार्द्रकाणि। पुराणकुष्माण्ड फलञ्च पक्वतालानि तद्वीजजलानि वासा॥ स्वादूनि विम्वानि च दाड़िमानि खर्जूरधात्रीमिषि नारिकेलम्। कशेरुशृङ्गाटमरुष्कराणि कपित्थ शालूकपरूषकाणि॥ भूनिम्वशाकं पिचुमर्द्दपत्रं तुम्वी कलिङ्गानि च लाजशक्तुः। द्राक्षा सिता माक्षिकमैक्षवञ्च शीतोदकञ्चौद्भिदवारि चापि॥ सेकोऽवगाहः शतधौतसर्पिरभ्यङ्गयोगः शिशिरप्रदेहः। हिमानिलश्चन्दन-मिन्दुपादाः कथा विचित्राश्च मनोऽनुकूलाः॥ धारागृहं भूमिगृहं सुशीतं वैदूर्यमुक्तामणिधारणञ्च। रम्भोत्पलाम्भोरुहपत्रशय्या क्षौमाम्बरञ्चोपवनं सुशीतं॥ प्रियंगुकाचन्दनरूषितानामालिङ्गनञ्चापि वराङ्गनानाम्॥ पद्माकराणां सरितां ह्रदानां चन्द्रोदयानां हिमवद्दरीणाम्॥ सुशीतलानां गिरिनिर्झराणां श्रुतिः प्रशस्तानि च कीर्तितानि। प्रकृष्टनीरं हिमवालुका च मित्रं नृणां शोणितपित्तरोगे॥

Diet and actions salutary in racta-pittam :—

vomiting in downward hæmeptosis, purgation in upward hæmeptosis, fasting in both ; rice derived from paddy, of two

to three years' standing, named sastika, sha'li, kodrava, priyangu (kanguni), niba'ra and prasatika ; the grams named mudga, masura, chanaka, tubari (a'dhaka), and mukustaka (wild mudga) ; fishes named chingata (lobster) and barmi ; meat of hare, kapota (dove), deer, la'ba, shara'ri, pa'ra'bata (pigeon), bartaka, baka (heron), snake, ka'lapuchcha, and kapinjala ; vegetables astringent in taste ; milk of cow and goat, and clarified butter derived from such milk ; clarified butter derived from milk of buffalo ; panasa (jack fruit), pia'la, banana, kanchata, tanduliya, patola, tender leaves of the cane plant, maha'rdraka (wild ginger), kusma'nda fruit of long standing, ripe palm fruit, juice of ba'saka, fruits of gopa'la karkati, sweet pomegranates, dates, a'malaki, madhurika', green cocoanut, its water, kasheru, shringa'tam, pulp of ripe bhalla'taka fruit, kapittha, sha'luka, (tuber of water lily), parusaka fruit, leaves of kira'ta-ticta and nimba, ala'bu, kalinga fruit (water melon), paddy fried, devoid of husk, and then reduced to powder, grapes, sugar, honey, juice of sugar-cane, cold water, spring water, anointing the body with sandal paste, etc., taking baths by plunging down in cold water, anointing the body with clarified butter, rubbed with cold water for hundred times and reduced thereby to a semi-liquid state, rubbing the body (with cocoanut oil or such medicated oil as guruchya'di tailam), anointing the body with cold unguents, exposure to cold wind and moonlight, sandal paste, words pleasing to the mind, dwelling in a house cooled by sprays of water falling in showers through a fountain, cold (or refrigerated) house, dwelling in a room underneath the ground (which is cold in the sultry weather in the tropics), wearing of cat's eye and pearls, lying in beds covered with the leaves of banana, water-lily, and lotus, putting on silk clothes, residing in cold gardens or garden houses (in daytime only), embrace of delightful young girls with their bodies anointed with paste of priyangu and

sandal, hearing of graphic descriptions of rivers and lakes where lotus flowers grow in abundance, of moonlit and cool mountain valleys, and waterfalls ; drinking of excellent water and lying on cold sands.

रक्तपित्तेऽपथ्यानि ।

व्यायामाध्वनिषेवणं रविकर स्तीक्ष्णानि कर्माणि च । क्षोभो वेगविधारणं चपलता हस्त्यश्वयानानि च ॥ स्वेदास्रस्रुतिधूमपानसुरतक्रोधाः कुलत्थो गुड़ो । वार्त्ताकुस्तिलमाषसर्षपदधिक्षाराणि कौपं पयः ॥ ताम्बूलं नलदम्बु मद्यरसुनशिम्बी विरूद्धाशनं । कट्वम्लं लवणं विदाहि च गणस्त्याज्योऽस्रपित्ते नृणाम् ॥

Food and actions injurious in racta-pittam :—

physical exercise, travelling on foot, exposure to the sun, actions having heating effect on the system, grief and repentance, suppression of calls of nature, restlessness, riding on the back of horses, elephants, etc. fomentation, shedding of blood, smoking, sexual intercourse, anger, kulattha gram, molasses, brinjals (egg fruits), sesamum, ma'sha grams, mustard seeds, curd, alkalis, water of wells, betel leaves, lemon fruits, liquors, garlics, beans, food incongenial by combination, pungents, sours, salt, and bida'hi food (see page 7 vol. IV).

Things to be avoided at the time of taking incinerated mercury (such as kusma'nda) are also to be prohibited at the time of taking medicines containing mercury.

द्वितीयोऽध्यायः ।

अथ राजयक्ष्माधिकारः ।

अथ राजयक्ष्मनिदानम् ।

व्यवायशोकवार्द्धक्यव्यायामोद्‌रजा रुजाः । व्रणवेगविधारणवक्षः क्षतं च साहसम् ॥ एतेभ्यो जायते राजयक्ष्मा त्रिदोषजो गदः । रूक्षाद् वा क्रामते कश्चिद् व्याधिरेषा भयावहा ॥ शोषरोगः क्षयश्चापि राजरोगश्च कथ्यते । कफप्रधानैर्दोषैस्तु रुद्धेषु रसवर्त्मसु । क्षीयन्ते धातवः सर्वे ततः शुष्यति मानवः ॥

उरःक्षत-निदानम् ।

धनुषायस्यतोऽत्यर्थं भारमुद्वहतो गुरुम् । युध्यमानस्य वलिभिः पततो विषमोच्चतः ॥ वृषं हयं वा धावन्तं दम्यं वान्यं निगृह्णतः । शिलाकाष्ठाश्मनिर्घातान् क्षिपतो निघ्नतः परान् ॥ अधीयानस्य वात्युच्चैर्दूरं वा व्रजतो द्रुतम् । महानदीं वा तरतो हयै र्वा सह धावतः ॥ सहसोत्पततो दूरं तूर्णञ्चातिप्रनृत्यतः । पित्तकृद् भेषजान्नानां क्षयिणा सेवनादपि । तथान्यैः कर्मभिः क्रूरैर्भृशमभ्याहतस्य वा ॥ स्त्रीषु चाति प्रसक्तस्य रुक्षाल्पप्रमिताशिनः । उरो विरुज्यतेऽत्यर्थं भिद्यतेऽथ विभज्यते ॥ विक्षते वक्षसि व्याधिर्वलवान् समुदीर्यते । प्रपीड्येते ततः पार्श्वे शुष्यदङ्गं प्रवेपते ॥ क्रमाद्वीर्यं वलं वर्णो रुचिरग्निश्च हीयते । ज्वरो व्यथा मनोदैन्यं विड् भेदाग्निवधावपि ॥ दुष्टः श्यावः सुदुर्गन्धः पीतो विग्रथितो वहुः । कासमानस्य चाभीक्ष्णं कफः सासृक् प्रवर्तते । स क्षतः क्षीयतेऽत्यर्थं तथा शुक्रौजसोः क्षयात् ॥

अथ राजयक्ष्मलक्षणम् ।

अंसपार्श्वाभितापश्च सन्तापः करपादयोः । अग्निमान्द्यं ज्वरोऽरुचि-

वांन्ति शोणितपूययोः ॥ सत्वहानिश्च दौर्वल्यं रोगराजस्य लक्षणम् । स्वरभेदोऽनिलाच्छूलं सङ्कोचश्चांसपार्श्वयोः ॥ ज्वरो दाहोऽतिसारश्च पित्ताद्रक्तस्य चागमः । शिरसः परिपूर्णत्वमभक्तच्छन्द एव च ॥ कासः कण्ठस्य चोद्ध्वंसो विज्ञेयः कफकोपतः ॥ दोषाणां च समावेशाल लक्षणानां तथैव च ॥ प्रत्यष्ठीला तथाष्ठीला चापि क्षयस्य सूचके ॥

CHAPTER II.

Phthisis or cosumption

Causes.

This disease is due to waste, caused by an excess of loss of semen, grief, senility, physical exercise, diseases affecting the belly, carbuncles or boils, suppression of calls of nature, rupture or wound in the lungs, and fool-hardiness. In this disease, the passages through which the chyle passes, are blocked by the three dosas, dominated by phlegm, with the result that the dha'tus or the costitnent parts of the body undergo waste (sometimes slowly and sometimes rapidly.)

Causes and indications of wounds or ruptures in the lungs.

These are due to much exertion caused by some of the following;—excessive use of bow and arrow, heavy weight lifting, wrestling with strong men, falling down from a high place, exertion to break or restrain ox, horse, or some other unbroken or running animal; slinging or hurling of stones, woods, or stone balls; exertion for killing a man; reading very loudly; running a long distance; crossing big rivers by swimming; running with a horse; long jump taken

suddenly; dancing very quickly and incessantly; taking by a consumptive patient of such medicines and diet as have the effect of increasing pittam; exertion due to some other daring movements; and excessive indulgence in sexual intercourse on the part of those who take a small quantity of food or food devoid of fatty substance.

Wounds or ruptures caused by one or more of the causes mentioned above are followed by the commencement or augmentation of the strong disease (viz. cosumption). What happen next are pain in both sides of the lungs, emaciation, and shivering of the limbs, leading gradually to loss of semen, strength, colour, appetite, and power of digestion; fever; pain all over the body; mental depression and uneasiness; diarrhœa and even total loss of digestive power; constant expectoration of malignant phlegm, blackish, stinky, yellow, and full of knots, accompanied with blood, with the result that the patient sinks rapidly. This is the outcome of loss of blood due to wounds or ruptures in the lungs. Similar is the effect of waste commencing with the semen and vital essence of the body (although there may not be spitting or vomiting of blood from the lungs.)

General symptoms of phthisis.

These are:—pain in the shoulder and the sides, inflammation in the palm of the hands and feet, dullness of the digesting heat, fever, avertion to food, vomiting of blood and pus, loss of weight and weakness.

(It has already been said that the disease is due to an abnormal excess of the three dosas). Preponderance of va'yu over kapha and pittam causes hoarseness, pain in, and contraction of, the shoulder and the sides. Preponderance of pittam over va'yu and kapha causes fever, sensation of heat, diarrhœa, and spitting or vomiting of blood. Pre-

[Pre]ponderance of kapha over va'yu and pittam gives rise to heaviness of the head, aversion to food, cough, and tickling sensation in the throat. A combination of two or three of the dosas is followed by a combination of the symptoms, accordingly. Asthila' and pratyasthila' are also indications of the disease.

अथ राजयक्ष्मचिकित्सा ।

बलिनो बहुदोषस्य पञ्चकर्माणि* कारयेत् । यक्ष्मिणः क्षीणदेहस्य तत्कृतं स्याद्विषोपमम् ॥ शुक्रायत्तं बलं पुंसां मलायत्तञ्च जीवितम् । तस्माद् यत्नेन संरक्षेद् यक्ष्मिणो मलरेतसी ॥

Treatment of phthisis.

A phthisic patient, strong but affected with much of the dosas, should be subjected to the panchakarma (or five purifying processes, viz. vomiting, purging, douche of oil, douche of some suitable decoction mixed with oil, and snuff). * but, such actions are much injurious to weak patients. The strength of a man depends upon the quantity of semen he has been able to accumulate in his system, and his life depends upon his ability to retain mala (dirt, i.e., stool and urine.) It is therefore necessary for a phthisic patient to retain carefully his stool and semen. In other words, a phthisic patient rapidly sinks from weakness due to loss of semen and looseness of the bowels, both of which should be carefully guarded against.

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* प्रथमं वमनं पश्चाद् विरेकश्चानुवासनम् ।
एतानि पञ्चकर्माणि निरूहो नावनं तथा ॥ भावप्रकाशादि ग्रन्थो द्रष्टव्यः ।

* For details see Bha'va praka'sha, etc.

रक्तवान्तिनिवारण योगाः ।

अलक्तकरसः क्षौद्रं रक्तवान्तिहरं परम् । विशल्यकरणीक्वाथः कुक्कुरद्रुद्रवस्तथा ॥ यष्ट्याह्वं चन्दनोपेतं सम्यक् क्षीरप्रपेषितम् । क्षीरेणालोड्य पातव्यं रुधिरच्छर्द्दिनाशनम् ॥ किंकिरातदलानां च स्वरसं मधुना सह । पातव्यमन्तरान्तरा रक्तवान्तिनिवृत्तये ॥ उरो मत्त्वा क्षतं लाक्षां पयसा मधुसंयुताम् । सद्य एव पिवेज्जीर्णे पयसाद्यात् सशर्करम् ॥

Specifics for stopping vomiting of blood :—

Vomiting of blood may be stopped by any one of the following (drunk either alone or with some suitable medicine, as prescribed later) :—

(a) pure lack-dye mixed with a few drops of honey ;

(b) decoction of the leaves of bishalya-karani,

(c) juice of the leaves of kukkuradru

(d) jastimadhu and red sandal pestled with milk and dissolved with the same.

(e) juice of the leaves of kinkira'ta (marigold), taken at suitable intervals.

(f) lack-dye, mixed with milk.

Diet, milk with sugar, after the medicine is digested.

अथ वान्तिनिवारण योगाः ।

(१) मातुलुंगस्य मूलानि लाजचूर्णं ससैन्धवम् । पिप्पलीमधुना युक्तं खादेद् वान्तिप्रशान्तये ॥

(२) रजनीशंखपूगं च निष्कैकं वान्तिनाशनम् ।

(३) निष्कार्द्धं टंकणं वाऽथ काकमाचीद्रवैः पिवेत् ॥

(४) सुगन्धां वा पिवेत् खादेत् सर्ववान्तिप्रशान्तये ।

Specifics for stopping vomiting :—

(1) Vomiting is stopped by swallowing roots of ma'tulunga, fried paddy devoid of husk and powdered, rock salt, powdered pippali—all of these pestled together with water and mixed with honey ; or

(2) one fourth tola' of the compound made of powdered turmeric, burnt conch-shell, and powdered betel-nut (each $\frac{1}{12}$ tola' in weight) ; or

(3) one eighth tola' of borax mixed with the juice of ka'kama'chi ; or

(4) juice of leaves of sugandha' (tulsi piant).

क्षयरोगे रसप्रयोगः ।

Iatro-medical treatment of phthisis.

यक्ष्मारि लौहम् ।

मधुताप्यविडङ्गाश्मजतुलौहघृताभयाः । घ्नन्ति यक्ष्माणमत्युग्रं सेव्यमाना हिताशिना ॥

Jaksma'ri lauham.

Equal quantities of honey, copper-pyrites, biranga, bitumen, iron, clarified butter, and haritaki, licked in suitable doses, (say, of one fourth of a tola', a day) cures wasting disease.

यक्ष्मान्तक लौहम् ।

रास्नाश्वगन्धाकर्पूरभेकपर्णीशिलाह्वयैः । त्रिकत्रयसमायुक्तैर्लौहो यक्ष्मान्तको मतः ॥ सर्वोपद्रवसंयुक्तमपि बलविवर्जितम् । हन्ति कासं

स्वराघातं क्षयकासं क्षतक्षयम् ॥ बलवर्णाग्निपुष्टीनां साधनो दोषनाशनः ॥

Jaksma'ntaka lauham.

One part, each, of ra'sna', aswagandha', camphor, manduka parni, realger, trikatu, triphala', trimada (equal quantities of biranga, musta', and roots of chitraka, mixed together), and eight parts of iron, mixed together, cure cough, hoarseness, phthisis with cough, and waste due to some wound, if taken in suitable doses (say, of one eighth of a tola', a day).

शिलाजत्वादि लौहम् ।

शिलाजतुमधुव्योषताप्यलौहरजांसि च । क्षीरेण लेहितस्याशु क्षयः क्षयमवाप्नुयात् ॥

Shila'jatwa'di lauham.

Equal quantities of bitumen, jastimadhu, trikatu, copper-pyrites, and iron, are to be mixed together, and taken (in doses of say, twelve ractis a day) with milk, cures wasting disease.

सर्वामयहरलौहम् ।

व्योषं शतावरी त्रीणि फलानि द्वे बले तथा । सर्वामयहरो योगः सोऽयं लौहरजोऽन्वितः ॥ एष वक्षःक्षतं हन्ति कण्ठजांश्च गदांस्तथा । राजयक्ष्माणमत्युग्रं बाहुस्तम्भमथार्दितम् ॥

Sarva'maya hara lauham.

One part, each, of trikatu, shata'bari, triphala', two kinds of bala' (viz. white-flowered and yellow-flowered), and five parts of iron are to be mixed together, and taken with a little

of honey, in suitable doses (say, one eighth of a tola', a day). This medicine cures wound or rupture in the lungs, diseases affecting the throat, wasting disease, paralysis of the hands, and facial paralysis.

कनकशेखर रसः ।

रसस्य तूर्यभागेन हेमभस्म प्रयोजयेत् । मनःशिला गन्धकञ्च तुत्थं माक्षिकतालकम् ॥ विषं टङ्कणकं सर्वं रसतुल्यं प्रदापयेत् । मर्दयेत् सर्वमेकत्र खल्लपात्रे च निर्मले ॥ जयन्तीभृङ्गराजोत्थैः पाठाया वासकस्य च । अगस्तिलाङ्गलाग्नीनां स्वरसैश्च पृथक् पृथक् ॥ भावयित्वा विशोष्याथ पुनश्चार्द्रकवारिणा । सप्तधा भावयित्वा च रसः कनक शेखरः ॥ गुञ्जाद्वयं त्रयं वास्य राजयक्ष्मप्रशान्तये । मधुना सार्धमथवा दातव्यं गोघृतान्वितम् ॥ सन्निपाते प्रदातव्यमार्द्रकस्य रसेन वै । जयपालरजोभिर्वा गुल्मिने शूलरोगिने ॥ अम्लवर्जं चरेत पथ्यं बल्यं हृद्यं रसायनम् । वर्जयेल्लवणं हिङ्गु तक्रं दधि विदाहि यत् ॥

*Kanakashekhara rasa,**

One part of gold, and four parts, each, of mercury, realger, sulphur, copper-sulphate, copper-pyrites, orpiment, aconite, and borax are to be rubbed together with the juice of each of the following, in succession, drying the compound, each time it is so rubbed ;—jayanti, bhringara'ja, pa'tha', ba'saka, agasti, la'ngali, and chitraka. The compound is next to be rubbed for seven times with the juice of ginger, drying

* The general principle in regard to phthisis is that no pungents (such as maricha, pippali, ginger) and poisons are to be allowed to be taken by a phthisic patient. The present medicine as well as some other contain such prohibited ingredients. These are therefore to be cautiously used. I have not yet experimented such doubtful medicines.

it each time it is so rubbed. Dose, two or three ractis, each, to be taken with honey and powdered pippali ; or with clarified butter and powdered maricha. This medicine cures sa'nnipa'tika fever, if taken with honey and ginger juice ; It cures gulma and colic, if taken with honey and powdered croton seed (not more than one fourth of a racti in weight). Diet should be nutritious, and bida'hi food (see page 7, vol. IV) is to be avoided.

भुवनमोहन रसः ।

रसगन्धकयोर्ग्राह्यं कर्षमेकं सुशोधितम् । अभ्रं निश्चन्द्रकं दद्यात् पलार्द्धञ्च विचक्षणः ॥ कर्पूरं शाणकं दद्यात् स्वर्णं तोलकसम्मितम् । ताम्रञ्च तोलकं दद्यात् विशुद्धं मारितं भिषक् ॥ लौहं कर्षं क्षिपेत् तत्र वृद्धदारकजीरकम् । विदारी शतमूली च क्षुरकश्च बला तथा ॥ मर्कट्यतिबला चैव जातीकोषफले तथा । लवङ्गं बिजयाबीजं श्वेतसर्जरसं तथा ॥ शाणभागं समादाय चैकीकृत्य प्रयत्नतः । मधुना मर्दयेत्तावद् यावदेकत्वमागतम् ॥ चतुर्गुञ्जा प्रमानेन नाम्ना भुवनमोहनः भक्षयेद् रसमेतत् तु पिप्पलीमधुना सह ॥

Bhubanamohana rasa.

One tola', each, of mercury and sulphur (rubbed together to form a black powder), two tola's of mica', one fourth tola' of camphor, one tola' of gold, one tola' of copper, one tola' of iron, and one fourth tola', each, of seeds of briddha-da'raka, jeera', bida'ri, shata'bari, seeds of kokila'ksa, roots of bala', seeds of ba'nari, atibala', ja'tikosha, ja'tiphala, lavanga, seeds of bhanga', and white sarjarasa are to be rubbed together with honey till the whole thing mix together. Pills are then to be made, four ractis in weight, each, to be taken with powdered pippali and honey.

क्षयकेशरी रसः ।

त्रिकटुत्रिफलैलाभिर्जातीफललवङ्गकैः । नवभागोन्मितैस्तुल्यं लौह-पारदसिन्दुरम् ॥ छागीदुग्धेन संपिष्य वल्लमस्य प्रयोजयेत् । मधुना क्षयरोगांश्च हन्त्ययं क्षयकेशरी ॥

Ksayakeshari rasa.

One part, each, of shunthi, maricha, pippali, a'malaki, haritaki, bibhitaki, ela', ja'tiphalam, and lavanga, four and half tola's of iron, and four and half tola's of rasa-sinduram are to be rubbed together with goat's milk and made into pills, three ractis in weight, each, to be taken with honey. This medicine cures phthisis.

व्याधिवारणकेशरी रसः ।

मृतमभ्रं मृतं सूतं मृतं लौहञ्च ताम्रकम् । मृतं नागञ्च कांसञ्च मण्डूरं विमलं मृतम् ॥ वङ्गं खर्परकं तालं शंखटङ्गनमाक्षिकम् । वैक्रान्तं कान्तलौहञ्च स्वर्णं विद्रुममौक्तिकम् ॥ वराटं मणिरागञ्च राजपट्टञ्च गन्धकम् । सर्वमेकत्र संचूर्ण्य खल्लमध्ये विनिक्षिपेत् ॥ मर्द्दयेत् त्वग्निभानुभ्याम् प्रपुटेत् त्रिदिनं लघु । भावयेत् पुटयेदेभि वारांस्त्रींश्च पृथक् पृथक् ॥ मातुलुङ्गवरावह्निस्वम्लवेतसमार्कवैः । हयमाराद्र्ककरसैः पाचितो लघुवह्निना ॥ वातपित्तकफोत्क्लेशान् ज्वरान् संमर्द्दितानपि । सन्निपातं निहन्त्याशु सर्वाङ्गैकांगमारुतान् ॥ सेवितश्च सितायुक्तो मागधीरजसा युतः । मधुकार्द्रकसंयुक्तस्तद्व्याधिहरणौषधैः ॥ सेवितो हन्ति-रोगिणां व्याधिवारणकेशरी । क्षयमेकादशविधं शोषं पाण्डुं क्रिमिं जयेत् ॥ कासं पञ्चविधं श्वासं मेहमेदोमहोदरम् । अश्मरीं शर्करां शूलं प्लीहगुल्मं हलीमकम् । सर्वव्याधिहरो बल्यो बृष्यो मेध्यो रसायनः ॥

Byadhi ba'rana keshari rasa.

Equal quantities of mica, incinerated mercury, iron, copper, lead, bell-metal, manduram, bimala, tin, calamine, orpiment, incinerated conch-shell, borax, pyrites, lode-stone, garnet, gold, coral, pearls, cowri-shells, rubies, lapis-lazuli, and sulphur are to be rubbed together with the juices of chitraka and arka and subjected to heat by laghuputam. This act of rubbing and heating is to be performed three times, The compound is then to be rubbed with the juice of each of the following in succession, separately, for three times, and heated by laghuputam, each time it is rubbed :—ma'tulunga (citrus), triphala', chitraka, amlabetasa, bhringara'ja, karabira, and ginger. (Dose, one racti, each,) to be taken with sugar and powdered pippali, or honey and ginger juice ; or any accompaniment considered suitable in the disease in which it is applied. This medicine cures all sorts of diseases and especially, malignant fever due to the abnormal excess of the three dosas, rheumatism and paralysis affecting some or all of the limbs, eleven different kinds of phthisis, waste, anemia, worms, cough, five kinds of asthma, spermatorrhœa, obesity, mahodara (see page 342, vol IV), bright's diaease, sugar in urine, colic, enlargement of spleen, gulma, and jaundice. It increases strength, nutrition, power of retention, and does away with senile decay.

शोषानल रसः ।

द्विनिष्कं रससिन्दुरं तदर्द्धं हेमजारितम् । निष्कद्वयं गन्धकञ्च मर्द्दयेच्चित्रकद्रवैः ॥ कुमारिकाद्रवैर्यामं छागदुग्धैस्त्रियामकम् । मुक्ता-विद्रुमवङ्गानां निष्कं निष्कं विमिश्रयेत् । गोलकं पुरयेद् भाण्डे रुद्धा गज-पुटे पचेत् । स्वाङ्गशीतं विचूर्ण्याथ भक्षयेद्रक्तिकाद्वयम् । मधुना क्षय-रोगघ्नं वातपित्तसमुद्भवम् । अजाघृतञ्चानुपिवेच्छर्करा मधुसंयुतम् ॥

Shosa'nala rasa.

Half a tola' of rasa-sinduram (see page 105, vol I), one fourth tola' of gold, and half a tola' of sulphur are to be rubbed together with the juice or decoction of chitraka and juice of kanya', for three hours, and with goats' milk for nine hours. The compound is next to be mixed with one fourth tola', each, of pearls, corals. and tin, and made into a lump which is to be put inside an earthen vessel, the mouth of which is to be closed, as usual, and then heated by Gajaputam. When cooled of itself by radiation of heat, the medicine is to be taken out, and taken in doses of two ractis, each, with a few drops of honey. This medicine cures phthisis due to an abnormal excess of va'yu and pittam. Clarified butter prepared from goats' milk, mixed with sugar and honey, is to be drunk just after taking the medicine.

मृगाङ्क रसः ।

स्याद्रसेन समं हेम मौक्तिकं द्विगुणं ततः । गन्धकश्च समं तेन रसपादन्तु टङ्कनम् ॥ कांजिकपेषितं सर्वं कुर्याद् यत्नेन गोलकम् । भाण्डे लवणपूर्णेऽथ पचेद् यामचतुष्टयम् ॥ मृगाङ्कसंज्ञः स ज्ञेयो रोगराज-निकृन्तनः । गुञ्जाचतुष्टयञ्चास्य मरिचैः सह भक्षयेत् ॥ पिप्पली दशकैर्वाथ मधुना लेहयेद् बुधः । पथ्यं सुलघुमांसेन प्रायशोऽस्य प्रयोजयेत् ॥ दध्याजं गव्यतक्रं वा मांसमाजं प्रयोजयेत् । व्यञ्जनैर्घृतपक्वैश्च नातिक्षारै-र्हिंगुभिः ॥ एलाजातीमरीचैस्तु संस्कृतैरविदाहिभिः । वृन्ताकं तैल विल्वादि कारवेल्लञ्च वर्ज्जयेत् । स्त्रियं परिहरेद् दूरे कोपञ्चापि परित्यजेत् ॥

Mriga'nka rasa.

One part, each, of mercury and gold, two parts, each, of pearls

and sulphur, and one fourth part of borax are to be rubbed together, and made into a lump which is to be dried, put inside a vessel filled with salt, and then heated for 12 hours. This medicine cures phthisis, if taken in doses of four ractis, each, with honey and powered maricha or ten in number of pippali. Diet is to be given with light meat, curd prepared from goats' milk, butter-milk prepared from cow's milk, goats' meat, curries prepared with clarified butter, with a very little of alkali, with ela',jatiphalam, maricha, and absolutely devoid of hingu and bida'hi articles (see page 7 vol IV). The following also are to be avoided :—brinjals, oil (for drinking), bilva fruit, ka'rabella, etc. Women should be absolutely shunned and anger is not to be indulged in.

महामृगाङ्क रसः ।

निरुत्थभस्म सौवर्णं द्विगुणं भस्मसूतकम् । द्विगुणं भस्म मुक्तोत्थं शुकपुच्छं चतुर्गुणम् ॥ मृततारयश्च पञ्चांशं तारभस्म चतुर्गुणम् ॥ सप्तभागं प्रवालञ्च रसतुल्यञ्च टंगनम् ॥ सर्वमेकत्र संमर्द्य त्रिदिनं लुङ्गवारिणा । तत् ततो गोलकं कृत्वा शोषयित्वा खरातपे ॥ लवणैः पात्रमापूर्य तन्मध्ये गोलकं क्षिपेत् । तन्मुखञ्च मृदा रुद्ध्वा पचेद् यामचतुष्टयम् ॥ आकृष्य चूर्णितं शुद्धं चतुः षष्टिविभागतः । वज्रं वा तदभावे तु वैक्रान्तं षोड़शांशिकम् ॥ महामृगाङ्कः खलु सिद्ध एष श्रीनन्दिनाथ प्रकटीकृतोऽयम् । वल्लोऽस्य सेव्यो मरिचाज्ययुक्तः सेव्योऽथवा पिप्पलिकासमेतः ॥ अत्रोपचाराः कर्तव्याः सर्वे क्षयगदोदिताः । बल्यं वृष्यञ्च भोक्तव्यं त्याज्यं सूतविरोधि यत् ॥ यक्ष्माणं वहुरूपिणं ज्वरगणं गुल्मं तथा विद्रधिं मन्दाग्निं स्वरभेदका-समरुचिं वान्तिञ्च मूर्च्छां भ्रमम् । अष्टावेव महागदान् गरगदान्

पाण्डामयान् कामलां पित्तोत्थांश्च समग्रकान् बहुविधानन्यांस्तथा नाशयेत्* ॥

Maha'mriga'nka rasa,

One part of gold, incinerated in such a way as makes it incapable of being restored to its original condition, two parts, each, of incinerated mercury and pearls, four parts of sulphur, five parts of copper-pyrites, four parts of silver, seven parts of corals, and two parts of borax are to be rubbed together, for three days, with the juice of ma'tulunga and made into a lump which is to be dried by an intense heat of the sun. This lump is then to be put inside a vessel filled with salt, the mouth of the vessel being closed by means of an earthen basin, mud, and rags, as usual. Heat is then to be applied to the vessel for twelve hours. When the vessel is cooled after removal of heat, the medicine is to be taken out, powdered, and mixed with either one sixty fourth its quantity of diamond or one sixteenth its quantity of vaikra'ntam (garnet), if diamond is not available. Dose, three ractis, each, to be taken with honey and a little of powdered maricha or pippli. This medicine cures all sorts of diseases, especially phthisis, fevers, gulma, bidradhi (a kind of tumour), indigestion, hoarseness, cough, aversion to food, vomiting, hysteria, giddiness, eight great diseases (viz. leprosy, paralysis, stone disease, gonorrhœa and spermatorrhœa, fistula, udara rogas, piles, and grahani) ; diseases due to artificial poisons (see page 292, vol. III), anemia, jaundice, and all other diseases due to an abnormal excess of pittam.

Diet, strengthening and nutritious, as prescribed in phthisis (see close of this chapter).

* वातव्याध्यश्मरीकुष्ठमेहोदरभगन्दराः ।
अर्शांसि ग्रहणीत्यष्टौ महारोगाः प्रकीर्त्तिताः ॥

राजमृगाङ्क रसः ।

रसभस्म त्रयो भागा भागैकं हेमभस्मकम् । मृतताम्रस्य भागैकं शिलातालकगन्धकम् ॥ प्रतिभागद्वयं शुद्धमेकीकृत्य विचूर्णयेत् । वराटान् पूरयेत् तेन चाजाक्षीरेण टङ्कनम् ॥ पिष्ट्वा तेन मुखं रुद्ध्वा मृद्भाण्डे तां निरोधयेत् । शुष्कं गजपुटे पाच्यं चूर्णयेत् स्वाङ्गशीतलम् ॥ रसो राजमृगाङ्कोऽयं चतुर्गुञ्जः क्षयापहः । दशपिप्पलिकैः क्षौद्रैर्मरिचैकोनविंशकैः ॥ सघृतैर्दापयेद्वा वाथ वातश्लेष्मोद्भवे क्षये ॥

Ra'ja mriga'nka rasa.

Three parts of incinerated mercury, one part, each, of gold and copper*, and two parts, each, of realger, orpiment, and sulphur are to be rubbed together, and put inside the vacant spaces of cowri-shells (see page 226 vol. II), the mouths of which are to be closed by means of a paste prepared from borax pestled with goats' milk. These cowri-shells are then to be put in an earthen vessel (the mouth of which is to be duly closed), When dried, the vessel is to be subjected to heat by Gajaputam, the shells being taken out when cooled by radiation of heat, and reduced to powder. Dose, four ractis, a day, in phthisis due to an abnormal excess of va'yu and kapha. This medicine is to be taken with a few drops of clarified butter and nineteen in number of maricha, or with a few drops of honey and ten in number of pippali. (In phthisis due to an abnormal excess of pittam, indicated mainly by spitting or vomiting of blood, this medieine may be taken with the juice of the leaves of marigold, etc.).

* Some texts have got silver and not copper.

महाभ्र रसः।

अभ्रं सुपुटितं ताम्रं लौहं गन्धकपारदम्। कुनटी टङ्कनं तारं त्रिफला च पलं पलम्॥ गरलस्य तथा निष्कं सर्वमेकत्र मर्दयेत्। तत् सर्वं भावयेदेषां रसैः प्रत्येकशः पलैः॥ देवराजाशनाख्यस्य केशराजाख्यकस्य च। सोमराजस्य च भृङ्गराजस्य श्रीफलस्य च॥ पारिभद्राग्निमन्थस्य वृद्धदारस्य तुम्बुरोः। मण्डूकपर्णीनिर्गुण्डीपूतिकोन्मत्तकस्य च॥ श्वेतापराजितायाश्च जयन्त्याश्चार्द्रकस्य च। ग्रीष्मसुन्दरकस्यापि वासकस्य रसेन तु॥ रसैस्ताम्बूलवल्ल्याश्च पत्रोत्थैर्भावयेत् पृथक्। द्रवे किञ्चित्स्थिते चूर्णं मरिचस्य पलं क्षिपेत्॥ ततश्चैव वटीं कुर्यान्मात्रां दद्याद् यथोचिताम्। ज्वरे चैवातिसारे च कासे श्वासे क्षये तथा॥ सन्निपातज्वरे चैव विविधे विषमे ज्वरे। क्षयरोगेषु सर्वेषु क्षीणशुक्रे च यक्ष्मणि॥ ग्रहन्यां चिरभूतायां सूतिकायां विशेषतः। शोथे शूले तथासाध्ये स्थविरे चामवातके॥ मन्दानलेऽवले चैव सकले श्लेष्मजे गदे। पीनसेऽपीनसे चैव पक्केऽपक्के विशेषतः॥ वातश्लेष्मणि वाते वा विविधे चेन्द्रियस्थिते। वातवृद्धे वृते पित्ते वलासेनावृतेऽपि च॥ अष्टासूदररोगेषु कुष्ठरोगे प्रशस्यते। अजीर्णे कर्णरोगे च कृशे स्थूले तु यक्ष्मणि अयं सर्वगदेष्वेव रसो वै परिकीर्तितः। महाभ्ररसनामायं प्रथितं च रसायनम्॥

Maha'bhra rasa.

Four tola's, each, of mica, sufficiently incinerated, copper, iron, sulphur, mercury, realger, borax, and triphala', and one fourth tola' of aconite are to be mixed together, and subjected to bha'vana' with four tola's of the juice of each of the following, in succession ;—bhanga', keshara'ja, somara'ja, bhringara'ja, leaves of bilva, pa'ribhadra, agnimantha, briddha-da'ra, tum-

buru, mandukaparni, nirgundi, putikaranja, dhuttura, white apara'jita', jayanti, ginger, grisma-sundara, ba'saka, and betel leaves. Four tola's of powdered maricha is to be mixed with the compound, before it is completely dried. Pills are then to be made (one racti in weight, each). This medicine cures almost all the diseases, especially asthma, consumption, cough, and sa'nnipa'tika fever.

काञ्चनादि रसः।

काञ्चनं रससिन्दूरं मौक्तिकं लौहमभ्रकम्। विद्रुमञ्चाभया तारं कस्तूरी च मनःशिला॥ प्रत्येकं विन्दुमात्रञ्च सर्व्वं संमर्द्दय यत्नतः॥ वारिणा वटिका कार्य्या द्विगुञ्जाफलमानतः॥ अनुपानं प्रयोक्तव्यं यथा दोषानुसारतः। क्षयं हन्ति तथा कासं श्लेष्मपित्तसमुद्भवम्। प्रमेहान् विंशतिञ्चैव दोषत्रयसमुत्थितान्। अशीतिं वातजान् रोगान् नाशयेत् सद्य एव हि॥ बलवृद्धिं वीर्य्यवृद्धिं लिङ्गदार्ढं करोति च। श्रीकरः पुष्टिजननो नानारोगनिसूदनः। गहनानन्दनाथोक्तो रसोऽयं काञ्चनादिकः॥

Ka'nchana'di rasa.

Equal quantities of gold, rasa-sinduram, pearls, iron, mica, coral, haritaki, silver, musk, and realger are to be rubbed together and made into pills, two ractis in weight, each, to be taken with suitable accompaniment. This medicine cures phthisis, cough due to kapha and pittam, all sorts of spermatorræa, and diseases due to an abnormal excess of va'yu. It increases semen, strength, and nutrition.

काञ्चनेश्वर रसः।

काञ्चनं रससिन्दुरं मौक्तिकं लौहमभ्रकम्। विद्रुमं मृतवैक्रान्तं तारं

ताम्रश्च वङ्गकम् ॥ कस्तूरिका लवंगश्च जातिकोषैलवालुकम् । प्रत्येकं बिन्दुमात्रश्च सर्वं मर्द्यं प्रयत्नतः ॥ कन्यानीरेण संमर्द्य केशराजरसेन च । अजाक्षीरेण संभाव्यं प्रत्येकं दिवसत्रयम् ॥ चतुर्गुञ्जाप्रमानेन वटिकां कारयेद्भिषक् । अनुपानं प्रदातव्यं यथादोषानुसारतः ॥ क्षयं हन्ति तथा कासं यक्ष्माणं श्वासमेव च । प्रमेहान् विंशतिश्चैव दोषत्रय-समुत्थितान् ॥ सर्वान् रोगान् निहन्त्याशु रसोऽयं काञ्चनेश्वरः ॥

Ka'nchaneshwara rasa.

Equal quantities of gold, rasa-sinduram, pearls, iron, mica, coral, vaikra'nta (garnet), silver, copper, tin, musk, lavanga, ja'tikosa, and ela-ba'luka are to be rubbed together with the juices of kanya', and then subjected to bha'vana', for three days, each, with the juice of kanya' and goats' milk. Pills are then to be made, four ractis in weight, each, to be taken with suitable accompaniment. This medicine cures all sorts of diseases and, especially, phthisis, cough, asthma, and spermatorrœa.

कल्याण सुन्दराभ्रम् ।

वज्राभ्रमेकपलिकं पुटनैः सुजीर्णं धात्रीपयोदवृहतीशतमूलीकेक्षु । विल्वाग्निमन्थजलवासककण्टकारीश्योनाकपाटलिवलाश्च रसैरमीषाम् ॥ संमर्द्दितं पलमितैः पृथगेकशश्च गुञ्जासमा सुवलिता वटिका कृता च । यक्ष्मक्षयौ सकलशोषवलासपित्तं श्वासं समीरमरुचिं सकलाङ्गसादम् ॥ शाथं स्वरक्षयमजीर्णमुदर्द्दशूलं मेहं ज्वरं विषमुरोग्रहपाण्डुहिक्काः । कार्श्यं क्रिमिं वलविनाशनमम्लपित्तं प्लीहामयं सह हलीमकमस्रगुल्मम् ॥ तृष्णामवातनिचयं ग्रहणीं प्रदुष्टां विस्फोटकुष्ठनयनास्यशिरोगदांश्च । मूर्च्छां वमिं विरसतां विनिहन्ति सद्यः कल्याणसुन्दरमिदं वलदं सुवृष्यम् ॥ मेध्यं रसायनवरं सकलामयानां नाशाय यक्ष्मनिवहे कथितं हरेण ॥

Kalya'na-sundara'bhram.

Four tola's of mica, well-incinerated by a large number of heating by putam, are to be rubbed with four tola's of the juice of each of the following separately, in succession:—a'malaki, musta', brihati, shata'bari, sugar-cane, bilva, agni-mantha, ba'laka, ba'saka leaves, kantaka'ri, shyona'ka, pa'tali, and bala'. Pills are then to be made, one racti in weight, each. This medicine cures phthisis and many other diseases.

सुरेश्वर रसः ।

कर्षं शुद्धं रसेन्द्रस्य स्वरसेन जयार्द्रयोः । शिलायां खल्लयेत् तावत् यावत् पिण्डं घनं भवेत् ॥ जलकर्णाकाकमाचीरसाभ्यां भावयेत् पुनः । सौगन्धिकपलं भृङ्गस्वरसेन सुभावितम् । चूर्णितं रससंयुक्तम-जाक्षीरपलद्वये । खल्लितं घनपिण्डन्तु गुड़ीः स्विन्नकलायवत् ॥ कृत्वादौ शिवमभ्यर्च्य द्विजातीन् परितोष्य च । जीर्णाग्नौ भक्षयेदेकां क्षीरमांस-रसाशनः ॥ सर्वरूपं क्षयं कासं रक्तपित्तमरोचकम् । अपि वैद्यशतैस्त्यक-मम्लपित्तं नियच्छति ॥ सुरेश्वररसो नाम्ना इन्द्रदेवैः सुपूजितः ॥

Sureshwara rasa.

One tola' of purified mercury is to be rubbed with the juices of bhanga and ginger till the mercury becomes condensed. It is then to be subjected to bha'vana' with the juices of jalakarua (a'khukarni or karnachhid) and ka'kama'chi, and mixed with four tola's of powdered sulphur, well-purified with the juice of bhringara'ja. The compound is then to be rubbed with eight tola's of goats' milk, and made into pills, two ractis in weight, each. This medicine cures phthisis, heme-ptosis, cough and aversion to food. Diet, milk and soup of goat's meat (not both taken at the same meal).

वामदेव रसः ।

कुमार्य्या त्रिफलाचूर्णैश्चित्रकस्य रसैः क्रमात् । शोधयित्वा पुना राजी गृहधूमहरिद्रया ॥ पक्वेष्टकारजोभिश्च वोह्लापत्ररसेन च ।* शृङ्गवेररसेनापि शोधयित्वा पुनः पुनः ॥ प्रक्षालयेत् पुनः पश्चाच्छानयेद् वसने घने । कर्षद्वयं रसेन्द्रस्य भावयेद् विजयारसे ॥ शिलायां खल्लयेच्चापि यावत् पिण्डत्वमागतम् । जलकर्णाकाकमाचीरसाभ्यां भावयेत् पुनः । सौगन्धिकपलं शुद्धमर्धं मरिचटङ्कनम् । माक्षिकञ्च शिखिग्रीवं तालकञ्चाभ्रकं तथा ॥ एतांस्तु मिलितान् दत्त्वा भावयेदार्द्रकद्रवैः । रक्तिद्वय प्रमानेन कारयेद् गुड़िकां भिषक् । जीर्णेऽन्ने भक्षयेदेकां क्षीरमांसरसाशनः । हन्ति कासं क्षयं श्वासं रक्तपित्तमरोचकम् । पाण्डुक्रिमिज्वरहरः कृशानां पुष्टिवर्द्धनः ॥ वामदेवरसो नाम्ना प्रथितो धरणीतले ॥

Ba'madeva rasa.

Two tola's of mercury are to be purified, as usual, by being rubbed with the juice of kanya', powdered triphala', juice or decoction of chitraka, mustard, carbon deposited by smoke arising out of burning wood, turmeric, powrder of burnt brick, juice of the leaves of bohna' or baruna' tree (juice of alambusa, according to another text), and ginger juice (juice of the leaves of bhringara'ja, accotding to another text), washed each time with ka'nji, and sifted by means of a thick piece of cloth. Thus purified, the mercury is to be subjected to bha'vana' with the juice of bijaya' (haritaki or bhanga'), and rubbed in a stone mortar with the same juice till it is condensed. It is next to be subjected to bha'vana' with the juice of each of the following, in succession :—jalakarna' (karnachhid or ka'nchhira',

* वोह्लापत्ररसेन चेत्यत्र अलम्बुषकरसेन च एवं शृङ्गवेररसेनात भृङ्गराजरसेनेति पाठान्तरम् ।

or a'khuparni ?) and ka'kama'chi, and mixed and rubbed together with four tola's of sulphur and two tola's, each, of maricha, borax, copper pyrites, copper sulphate, orpiment, and mica, The compound is next to be subjected to bha'vana' with ginger juice, and made into pills, two ractis in weight, each. Diet, milk and meat-juice (not both taken at the same meal). This medicine cures cough, consumption, asthma, hemeptosis, aversion to food, anemia, worms, and fever. It is nutritious.

लोकेश्वर पोट्टलीरसः ।

भस्मसूताच्चतुर्थांशं मृतस्वर्णं प्रदापयेत् । द्विगुणं गन्धकं दत्त्वा मर्द्दयेच्चित्रकाम्बुना ॥ पूर्य्या वराटिका तेन टङ्कनेन निरुध्य च । भाण्डे चूर्णप्रलिप्तेऽथ क्षिप्त्वा रुद्ध्वा च मृण्मये ॥ शोषयित्वा पुटे गर्त्तेऽरत्नि मात्रे पराह्निके । स्वाङ्गशीतं समुद्धृत्य चूर्णयित्वा तु विन्यसेत् ॥ एष लोकेश्वरो नाम वीर्य्यपुष्टिविवर्द्धनः । गुञ्जाचतुष्टयञ्चास्य पिप्पलीमधु संयुतम् ॥ भक्षयेत् पयसा भक्त्या लोकेशे सर्वदर्शने । अङ्गकार्श्येऽग्निमान्द्ये च कासे पित्ते रसस्त्वयम् ॥ मरिचैर्घृतयुक्तैश्च प्रदातव्यो दिनत्रयम् । लवणं वर्ज्जयेत् तत्र साज्यं दधि च योजयेत् ॥ एकविंशदिनं यावत् सघृतं मरिचं पिवेत् । पथ्यं मृगाङ्कवद्देयं शयीतोत्तानपादतः ॥ ये शुष्का विषमानलैः क्षयरुजा व्याप्ताश्च येऽष्ठीलया । ये पाण्डुत्वहताः कुवैद्यविधिना ये शोषिणो दुर्भगाः ॥ ये तप्ता विविधैर्ज्वरैः श्रममदोन्मादैः प्रमादं गता स्ते सर्वे विगतामया हि परया स्युः पोट्टलीसेवया ॥

Lokeshwara pottali rasa.

Four parts of incinerated mercury, one part of gold, and eight parts of sulphur are to be rubbed together with the juice or decoction of roots of chitraka. The paste, thus prepared,

is to be put inside the vacant spaces in cowri-shells, the gaps being filled with a paste made of borax and goats' milk. These shells are then to be put inside an earthen vessel, the inner surface of which has previouly been smeared with powdered lime, the mouth being duly closed and dried. The vessel is to be subjected to heat, the next day, by means of a putam in a pit, one aratni cube. When cooled of itself by radiation of heat, the vessel is to be broken open and the medicine taken out and powdered. Dose, four ractis to be taken with honey, powdered pippali, and milk. In emaciation, dullness of the digesting heat, cough, and excess of pittam, this medicine is to be taken with powdered maricha and clarified butter, for three days. Curd with clarified butter is to be taken and salt is to be avoided these three days. There-after, the patient is to take, for twenty one days only, powdered marcha with clarified butter only (without taking the medicine). Diet, the same as in Mriga'nka rasa. The patient is to lie down with his feet stretched.

This medicine cures emaciation due to irregularity of the digesting heat, consumption, asthila', anemia. waste due to wrong treatment by unworthy physicians, fever of all sorts, insanity, etc.

हेमगर्भ पोट्टलीरसः ।

रसभस्म त्रयो भागा भागैकं हेमभस्मकम् । मृतताम्रस्य भागैकं भागैकं गन्धकस्य च ॥ मर्द्दयेच्चित्रकद्रावैर्द्धियामान्ते समुद्धरेत् । पूर्य्या वराटिका स्तेन टङ्कनेन विलेपयेत् ॥ वराटीः पूरयेद्भ भाण्डे रुद्ध्वा गजपुटे पचेत् । विचूर्णयेत् स्वाङ्गशीते पोट्टलीं हेमगर्भिकाम् । मृगाङ्क-वच्चतुर्गुञ्जाभक्षणाद् राजयक्ष्यनुत् ।

Hemagarbha pottali rasa.

Three parts of incinerated mercury, one part of gold, one part of copper, and one part of sulphur are to be rubbed with the decoction of roots of chitraka for six hours. Chasms of cowri-shells are to be filled up with this paste, covered with a paste made of borax and goat's milk. These cowric-shells are then to be put inside an earthen vessel, the mouth of which is to be duly closed. It is next to be subjected to heat by Gajaputam. Dose, four ractis, as in Mriga'nka rasa.

रत्नगर्भ पोट्टलीरसः ।

रसं वज्रं हेमतारं नागं लौहञ्च ताम्रकम् । तुल्यांशं मारितं योज्यं मुक्तामाक्षिकविद्रुमम् ॥ शङ्खं तुत्थञ्च तुल्यांशं सप्ताहं चित्रकद्रवैः । मर्द्दयित्वा विचूर्ण्याथ तेन पूर्य्या वराटिकाः ॥ टङ्कनं रविदुग्धेन पिष्ट्वा तन्मुखमन्धयेत् । मृद्भाण्डे तां निरुध्याथ सम्यग् गजपुटे पचेत् ॥ आदाय चूर्णयेत् सर्वं निर्गुण्ड्याः सप्तभावनाः । आर्द्रकस्य रसैः सप्त चित्रकस्यैकविंशतिः ॥ द्रवैर्भाव्यं ततः शोष्यं देयं गुञ्जाचतुष्टयम् । क्षय-रोगं निहन्त्याशु साध्यासाध्यं न संशयः ॥ योजयेत् पिप्पलीक्षौद्रैः सघृतैर्मरिचैस्तथा । महारोगाष्टके* कासे ज्वरे श्वासेऽतिसारके ॥ पोट्टली रत्नगर्भेयं सर्वरोगकुलान्तिका ॥

Ratnagarbha pottali rasa.

Equal quantities of incinerated mercury, diamond, gold, conch-silver, lead, iron, copper, pearls, copper-pyrites, corals, conch-shells, and copper-sulphate are to be rubbed together for seven days with the juice or decoction of roots of chitraka, dried,

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* वातव्याध्यश्मरीकुष्ठमेहोदरभगन्दराः ।
अर्शांसि ग्रहणीत्यष्टौ महारोगाः प्रकीर्त्तिताः ॥

and then powdered. Chasms in cowri-shells are to be filled in with this powder, covered with a paste made of borax pestled with the milk of arka. These cowri-shells are then to be put inside an earthen vessel, the mouth of which is to be duly closed, and the vessel is to be heated by Gajaputam. The medicine is then to be taken out, powdered, and subjected to bha'vana', for seven times with the juice of nirgundi, for seven times with the juice of ginger, and for twenty one times with the juice or decoction of chitraka. Dose, four ractis a day. This medicine cures phthisis. In va'ta-bya'dhi (paralysis, etc.), stone disease, leprosy, spermatorrea, udara-roga, piles, fistula, grahani, cough, fever, asthma, and diarrhœa, this medicine is to be given with honey mixed with powdered pippali or clarified butter mixed with powdered maricha. This medicine cures all sorts of diseases.

सर्वाङ्गसुन्दरो रसः ।

रसं गन्धश्च तुल्यांशौ द्वौ भागौ टङ्गनस्य च । मौक्तिकं विद्रुमं शंखभस्म देयं समांशिकम् ॥ हेमभस्मार्द्धभागश्च सर्वं खल्ले विमर्द्दयेत् । निम्बु द्रवेण संपिष्य पिण्डिकां कारयेद्भिषक ॥ पश्चाद्गजपुटं दत्त्वा सुशीतञ्च समुद्धरेत् । हेमभस्मसमं तीक्ष्णं तीक्ष्णार्द्धं दरदं मतम् ॥ एकीकृत्य समस्तानि सूक्ष्मचूर्णानि कारयेत् । ततः पूजां प्रकुर्वीत रसस्य दिवसे शुभे ॥ सर्वाङ्गसुन्दरो ह्येष राजयक्ष्मनिकृन्तनः । वातपित्तज्वरं घोरं सन्निपातं सुदारुणम् ॥ निहन्ति वातजान् रोगान् श्लैष्मिकांश्च विशेषतः ॥ पिप्पलीमधुसंयुक्तं घृतयुक्तमथापि वा । भक्षयेत् पर्णखण्डेन सितया चार्द्रकेन वा ॥

Sarva'ngasundara rasa.

One part, each, of mercury, sulphur, pearls, coral, and burnt conch-shell, two parts of borax, and half a part of gold are

to be rubbed together with lemon juice and made into a lump which is to be heated by means of Gajaputam. When cooled, the compound is to be taken out, powdered, and mixed with half a part of steel and one fourth part of cinnabar, all being rubbed into a fine powder. This medicine cures phthisis, fever due to an abnormal excess of the three dosas, piles, chronic diarrhœa, spermatorrhæa, gulma, fistula, and all sorts of diseases due to an abnormal excess of va'yu and pittam. The medicine is to be kept on a piece of betel leaf, and mixed with honey and powdered pippali, or with clarified butter only, or with sugar, or with honey and ginger juice, and licked by the patient.

हेममनोहर रसः ।

रसस्य तुल्यभागेन हेमभस्म प्रकल्पयेत् । तालकं गन्धकं तुल्यं माक्षिकं रसकं शिलाम् ॥ एकीकृत्य ततः सर्वमर्कक्षीरेण मर्द्दयेत् ॥ जयन्तीभृङ्गराजाभ्यां वासापाठाकृशानुभिः । अगस्तिलाङ्गलीभ्यां च प्रत्येकं दिवसं शनैः ॥ ततस्तु गोलकं बद्ध्वा पचेत् पूर्ववदाहृतः । चूर्णयित्वा ततः सम्यग् भावयेदार्द्रकाम्बुना ॥ सप्तधा व्योषनिर्यासै रसः हेममनोहरः । गुञ्जाद्वयं त्रयं वास्य राजयक्ष्मापनुत्तये ॥ मधुना पिप्पलीभिश्च मरिचै र्वा घृतान्वितैः । लेहयेद्रोगिणं वैद्यो वयोबलविशेषवित् ॥ जयपालो रजोभिर्वा शुण्ठ्या गव्यघृताक्तया । ददीत शूलिने प्राज्ञो गुल्मिने च विशेषतः ॥ कादिवर्जं चरेत् पथ्यं हृद्यं बल्यं च पूर्ववत् । सन्निपाते ददीतैनमार्द्रकद्रवसंयुतम् ॥

Hema-manohara rasa.

Equal qnntities of gold, orpiment, sulphur, copper-sulphate, copper-pyrites, calamine, and realger are to be rubbed together, for one day, each, in succession, with the following :—milk of

arka, juices of jayanti, bhringara'ja, ba'saka, pa'tha', chitraka roots, agasti, and la'ngali. The lump, thus prepared, is to be dried and heated by Gajaputam. When cooled, the compound is to be taken out, powdered, and subjected to bha'vana' for seven times, each, with the juices of ginger and trikatu. Dose, two or three ractis, each, to be taken in phthisis with honey and powdered pippali or clarified butter and powdered maricha. In colic or gulma, this medicine is to be taken with powdered croton seeds or with powdered shunthi mixed with clarified butter. In sannipa'ta (fever due to an abnormal excess of the three dosas), this medicine is to be applied with ginger juice. Diet, wholesome and agreeable. All articles of food-stuff beginning with 'K' (see page 204, vol. 1) are to be avoided.

शङ्खाधीश रसः ।

शङ्खस्य वलयान्निष्कं चतुर्निष्कं वराटकम् । निष्कार्द्धं नीलतुत्थस्य सर्व्वतुल्यं तु गन्धकम् ॥ गन्धतुल्यं मृतं नागं नागतुल्यं मृतं रसम् । टङ्कनं रसतुल्यं स्यान्मर्द्यं सर्व्वमेकीकृतम् ॥ वराटान् पूरयेत् तेन अजाक्षीरेण टङ्कनम् ॥ पिष्ट्वा तेन मुखं रुद्ध्वा मृद्भाण्डे तान्निरोधयेत् । शुष्कं गजपुटे पाच्यं चूर्णयेत् स्वांगशीतलम् ॥ रसो शंखाधीशश्चायं चतुर्गुञ्जः क्षयापहः ॥

Shankha'dhisha rasa.

One fourth of a tola' of shankhana'bhi, one tola' of cowri-shells, one eighth tola' of copper-sulphate, and sulphur, equal to all the above named, combined (i, e, $1\frac{6}{16}$ tola') ; and lead, incinerated mercury, and borax, each equal to sulphur, are to be rubbed together into a very fine powder with which are to be filled up the hollows of as many cowri-shells as necessary. The hollows are then to be covered with a paste made of borax

pestled with goat's milk. When dried, these cowri-shells are to be put inside an earthen vessel, the mouth of which is to be duly covered with an earthen basin. The vessel is then to be dried and heated by means of Gajaputam. When cooled, the medicine is to be taken out, powdered, and taken in doses of four ractis a day. This medicine cures phthisis.

मृगाङ्क पोट्टली रसः ।

शङ्खनाभिं गवां क्षीरे पेषयेन्निष्कषोडश । तेन मूषा प्रकर्त्तव्या तन्मध्ये भस्मसूतकम् ॥ निष्कार्द्धं गन्धकात् त्रीणि चूर्णीकृत्य विनिक्षिपेत् । रुद्ध्वा तद्वेष्टयेद्वस्त्रे मृत्तिकां लेपयेद्बहिः ॥ शोष्यं गजपुटे पाच्यं मूषया सह चूर्णयेत् । गुञ्जैकमनुपानेन क्षयं हन्ति मृगाङ्कवत् ॥

Mriga'nka pottali rasa.

Four tola's of shankhana'bhi are to be pestled with cow's milk, and made into a crucible into which is to be put three fourths of a tola' of sulphur and one eighth tola' of incinerated mercury, the mouth of the crucible being duly closed. It is then to be wrapped up in a piece of cloth, and coated all over with mud. When dried, it is to be burnt by Gajaputan. When cooled, the crucible as well as its contents are to be powdered. One racti of this medicine, taken daily, in the same way as Mriga'nka rasa, cures phthisis.

स्वर्णगर्भपोट्टली रसः ।

द्विनिष्कं भस्मसूतस्य निष्कैकं स्वर्णभस्मकम् । शुद्धगन्धकनिष्कौ द्वौ मर्द्दयेच्चित्रकद्रवैः ॥ द्वियामान्ते विशोष्याथ तेन पूर्य्या वराटिकाः । वराटान् मृन्मये भाण्डे रुद्ध्वा गजपुटे पचेत् ॥ स्वाङ्गशीतां विचूर्ण्याथ पोट्टलीं स्वर्णगर्भिनाम् । मृगाङ्कवच्चतुर्गुञ्जं भक्षितं राजयक्ष्मनुत् ॥

Swarnagarbha pottali rasa.

Half a tola' of incinerated mercury, one fourth tola' of gold, and half a tola' of sulphur are to be rubbed for six hours with the juice or decoction of chitraka roots, and dried. With this powder are to be filled up the hollows in as many cowri-shells, as necessary. (These hollows are then to be covered with a paste made of borax rubbed with goat's milk or milk of arka). When dried, these shells are to be put inside an earthen vessel the mouth of which is to be duly closed and dried. The vessel is then to be heated by Gajaputam. When cooled, the contents of the vessel are to be taken out and powdered. This medicine cures phthisis, if taken in doses of four ractis, a day.

पञ्चसुधा रसः ।

भस्मसूताभ्रलौहानां शिलाजतु विषं समम् । गुडुचीत्रिफलाक्वाथैः संस्कृतं गुग्गुलुं तथा ॥ मृतं नेपालताम्रं च सूतस्थाने नियोजयेत् । एकीकृत्य द्विगुञ्जं तद्भक्षयेद्राजयक्ष्मनुत् ॥ पञ्चसुधारसो नाम ह्यनुपानं च पूर्ववत् । चरेत् क्षीराजगन्धाभ्यां जयन्तीं वा क्षयापहाम् ॥

Panchasudha' rasa.

Equal quantities of incinerated mercury, mica, iron, bitumen, aconite, guggulu (purified with the decoction of garuchi and triphala'), and copper are to be rubbed together and made into pills, two ractis in weight, each. This medicine cures phthisis, if taken with honey and powdered pippali, or with clarified butter and powdered maricha, or with milk mixed with the juices of leaves of barbari tulasi and jayanti.

क्षेमेन्द्र रसः ।

तुल्यं पारदगन्धकं त्रिकटुकं ताभ्यां रजः कम्बुजं तैस्तुल्यं च भवेत्

कपर्दभसितं स्यात् पारदात् टङ्कनम् । पादांशं सकलैः समानमरिचं लिह्यात् क्रमात् साज्यकं यावन्निष्कमितं भवेत् प्रतिदिनं मासात् क्षयः शाम्यति ॥

Kshemendra rasa.

One part, each, of mercury and sulphur, two parts of trikatu, four parts of incinerated conch-shells, eight parts of incinerated cowri-shells, one fourth part of borax, and powdered maricha, equal in quantity to all the above-named combined, are to be mixed together. This medicine cures phthisis, if licked with clarified butter, in suitable doses rising gradually to one fourth of a tola', a day.

लोकेश्वर रसः ।

रसस्य भस्मना हेम पादांशेन प्रकल्पयेत । गन्धकं द्विगुणं दत्वा मर्द्दयेच्चित्रकाम्बुना ॥ चराचरास्ये संपूर्य्य टङ्कनेन निरुध्य च । भाराडे चूर्णप्रलिप्तेऽथ क्षिप्त्वा रुन्धीत मृत्स्नया ॥ शोषयित्वा पुटेद्गर्त्तेऽरत्निमात्रेऽपराह्णके । स्वाङ्गशीतलमुद्धृत्य चूर्णयित्वाथ विन्यसेत् एष लोकेश्वरो नाम पुष्टिवीर्यविवर्द्धनः । गुञ्जाचतुष्टयं चाज्यं मरिचैश्च समन्वितम् ॥ खादेत् परमया भक्त्या लोकेशे सर्वदर्शिनि । अङ्गकार्श्येऽग्निमान्द्ये च रसोऽयं कासहिक्कयोः ॥ मरिचैर्घृतसंयुक्तैः प्रदातव्यो दिनत्रयम् । लवणं वर्ज्जयेत् तत्र साज्यं सदधि भोजनम् ॥ एकविंशद्दिनं यावन्मरिचं सघृतं पिवेत् । पथ्यं मृगाङ्कवद्देयं शयीतोत्तानपादतः ॥

वमने संप्रवृत्ते तु गुडुचोद्भवमाहरेत् । मधुना पाययेत् सार्द्धं दग्धवृन्ताकमाशयेत ॥ स्नानं शीतलतोयेन मूर्द्धनि धारां विनिक्षिपेत् । भृष्ट्वा कुस्तुम्वरीं सम्यग् घृते शर्करया पिवेत् ॥ एलां मरिचसंयुक्तां यावद्वान्तिः प्रशाम्यति । जाते श्लेष्मविकारे तु कदलीफलमाहरेत् । भृष्ट्वा

तन्मरिचैः सार्द्धं भोजयेत् श्लेष्मनुत्तये ॥ आर्द्रकं मधुमिश्रं वा गुडार्द्रकमथापि वा । भृष्ट्वा कुस्तुम्बरीमाषान्निस्तुषांश्चूर्णयेत्ततः ॥ शर्कराघृतसंमिश्रान् ददीतारुचिशान्तये । अजमोदां विडङ्गं च पिष्ट्वा तक्रेण पाययेत् । कृमिकोपप्रशान्त्यर्थं क्वाथं वातघ्नमुस्तयोः ॥ संस्कृत्य दुग्धिकां वह्नौ विरेके च प्रयोजयेत् । ईषद् भृष्ट्वा जयाचूर्णं मधुना खादयेन्निशि ॥ अङ्गतोदे घृतेनाङ्गं मर्दयित्वोष्णवारिणा । स्नापयेद्रोगिणं वैद्यो लोकनाथं च संस्मरेत् ॥

Lokeshwara rasa.

One part of incinerated mercury, one fourth part of gold, and two parts of sulphur are to be rubbed together with the decoction of roots of chitraka and dried. This powder is to fill up the hollows of some cowri-shells, the openings of which are to be covered with a paste made of borax. These shells are then to be put inside an earthen vessel, the inner surface of which has previously been smeared with lime, the mouth being duly closed, and dried. The vessel is then to be heated the next day by means of putam in a pit, one aratni cube. When cooled, the cowris are to be taken out and powdered. This medicine increases strength and nutrition. Dose, four ractis, a day, to be taken with powdered maricha and clarified butter. In thinness, indigestion, cough, and hiccough, this medicine is to be given, with maricha and clarified butter, for three days only. Salt is to be avoided altogether. Diet to be taken with curd and clarified butter. Maricha with clarified butter is to be taken for 21 days. Diet, as in Mriga'nka rasa. The patient is to lie down on his bed with his feet stretched.

If vomiting occurs, the patient is to drink decoction or juice of guruchi, mixed with honey ; and to take roasted

brinjals. He is also to bathe in cold water which may also be poured over his head in torrents.

If there is an excess of phlegm, green banana fruit, fried with clarified butter, and mixed with powdered maricha, or ginger mixed with honey or molasses may be taken by the patient. Powdered ela' mixed with powdered maricha may also be taken by the patient, so long as vomiting is not stopped. In case of aversion to food, dhanya' and ma'sa-grams, bereft of husks, fried, powdered, and mixed with sugar and clarified butter, may be taken by the patient. In case of troubles caused by worms, ajamoda and biranga are to be pestled with butter milk and drunk by the patient. He may also drink the decoction of roots of eranda and musta. In case of diarrhoea, the patient may take the juice of dugdhika' after heating it a little or he may take, at night, bhanga' fried a little with clarified butter and mixed with honey. In case of pricking sensation on the skin, the patient is to take a bath in hot water after his body is anointed with clarified butter.

प्राणनाथ रसः ।

अयोरजो विंशतिनिष्कमानं विभावितं भृङ्गरसाढ़केन । धत्तूरभार्गी त्रिफलारसार्द्रं तुल्यांशताप्यं विपचेत् पुटेषु ॥ सूतं च निष्कं समभागतुत्थं गन्धोपलौ द्वौ चतुरो वराटान् । पक्त्वा पुठाग्नौ समलोहचूर्णान् पचेत्ता पूर्वरसेन मिश्रान् ॥ चूर्णेऽस्मिन् मरिचाः सप्त तुत्थटङ्कनयोर्दश । संसृज्यात् पृथङ् निष्कान् प्राणनाथाह्वयोदितः ॥ अर्द्धपादो रसाद्भक्ष्यः केवलाद्राजयक्ष्मिभिः । शोषोदरार्शोग्रहणीज्वरगुल्माद्युपद्रुतैः ॥

Pra'nana'tha rasa.

Five tola's of iron, subjected to bha'vana' with four prasthas (4 × 64 tola's) of the juice of bhringara'ja ; five tola's of copper pyrites, reduced to ashes by being burnt by putam after

being rubbed with the juices of dhattura', bha'rgi, and triphala'; one fourth of a tola' of mercury; one fourth of a tola' of copper sulphate; half a tola' of sulphur; one tola' of cowri shell—all of these are to be mixed together, rubbed with the juices mentioned above (i.e. bhringara'ja, dhutura', bha'rgi, and triphala'), and reduced to ashes by being burnt by putam. When cooled, the product is to be taken out, powdered, and mixed with $1\frac{3}{4}$ tola' of powdered maricha, and $2\frac{1}{2}$ tola's, each, of copper-sulphate, and borax. Dose, twelve ractis, a day. This medicine is to be applied only in phthisis attended with waste, diseases affecting the belly, piles, chronic diarrhœa, fever and gulma.

वैद्यराज रसः ।

शङ्खस्य वलयं निष्कं चतुर्निष्कं वराटिकाः । कर्षांशं नीलतुत्थञ्च ताल गन्धाश्मटङ्कनम् ॥ तारं नागं रसं चार्द्धनिष्कांशं पूर्ववत् पुटेत् । वराटचूर्ण मण्डूरकल्पितालेपने पचेत् ॥ अस्यार्द्धमाषं मरिचार्द्धमाषं ताम्बूलवल्ली-रसभावितं च । तत्पत्रलिप्तं मधुनावलिह्यात् हैयङ्गवीनेन घृतेन वापि ॥ नाड़ीमार्गे निर्गते चाल्पमल्पं पथ्यं भोज्यं लोकनाथोपदिष्टम् । यामे यामे चैवमामण्डलान्तात् सिद्धं सद्यः शोषजिद्वैद्यराजः ॥

Vaidya ra'ja rasa.

One fourth tola' of conch-shell, one tola', each, of cowri-shell, copper-sulphate, orpiment, sulphur, and borax, and one eighth tola', each, of silver, lead, and mercury are to be confined in a putam, as in the preceding case (i.e. These materials are to be rubbed together with the decoctim of roots of chitraka and fill in a few cowri-shells, the openings of which are to be covered with a paste made of borax pestled with goats' milk or milk of arka). These cowris are then to be put inside an earthen vessel, the inner surface of which

has been coated with a paste made of powdered cowri-shells and mandura, the mouth of the vessel being duly closed. The vessel is then to be heated by means of Laghu putam. Three ractis of this medicine mixed with three ractis of powdered maricha, subjected to bha'vana' with the juice of betel leaves, is to be taken every morning with a few drops of honey or fresh clarified butter, kept on a piece of betel leaf. This medicine cures phthisis. Salutary diet as prescribed elsewhere in this chapter should be taken in small quantities, at an interval of every three hours, after the medicine is digested (i.e. about an hour after taking the medicine). These directions are to be observed for 48 days.

लोकपाल रसः ।

अर्द्धार्द्धनिष्कौ रसतुत्थभागौ पृथक् पृथग् गन्धकटङ्ककर्षम् । शङ्खस्य कर्षं मृतताम्रतो द्वौ वराटिकानां नव संपुटस्थान् ॥ पक्त्वा पचेदर्कदल-द्रवार्द्रान् भूयोर्द्धभारेण करीषकाणाम् ॥ अस्यार्द्धपादं मरिचार्द्धभागं गन्धाश्मनिष्कं च घृतेन लिह्यात् ॥ अश्नीयात् पूर्ववत् पथ्यं वासराण्येक-विंशतिः । लोकपालरसो नाम्ना रोगराजनिकृन्तनः ॥

Lokapa'la rasa.

$\frac{1}{8}$th tola', each, of mercury and copper sulphate, one tola', each, of sulphur, borax, and conch-shell; two tola's of copper, and nine tola's of cowri-shells are to be rubbed together and burnt by putam. When cooled, the compound is to be rubbed with the juice of the leaves of arka plant, and again heated by half a bha'ra (i.e. 4000 tola's) of cowdung cakes (in a suitable pit). One eighth tola' of this medicine, mixed with six ractis of powdered maricha and one fourth tola' of powdered sulphur, taken once a day, for 21 days only, cures phthisis. Diet as in the medicine just preceding.

बज्र रसः।

कर्षं खर्परसत्वस्य षन्माषे हेम्नि विद्रुते। षट्निष्कसूतं गन्धाश्मन्यष्टनिष्के प्रवेशितम्॥ प्रबालमुक्ताफलयोश्चूर्णं हेमसमांशयोः। क्रमाद्वृद्धित्रि चतुर्निष्कं मृतायःसीसभास्करम्॥ चाङ्गेर्य्यम्लेन यामांस्त्रीन मर्द्दितं चूर्णितं पृथक्। द्वौ निष्कौ नीलबटकव्योमायस्कान्ततालकात्॥ अङ्कोल्लकंगुनीवीजतुथ्येभ्यश्चतुरः पृथक्। अष्टौ च टङ्कनत्ताराद्वराटानां च बिंशतिः॥ महाजम्बीरनीरस्य प्रस्थद्वन्द्वेन पेषयेत्। एतदष्टशराबस्थं शुष्कं खार्य्यास्तुषस्य च॥ करीषभारे च पचेदथ माषद्वयं ततः। एतावद्गन्धकात् पादं मरिचाद्भावितादपि॥ मधुनालोड़ितं लिह्यात्ताम्बूलीपत्रलेपितम्। गतेऽस्य घटिकामात्रे प्रतियामं च पथ्यभुक्॥ नो चेदुद्दीपितो वह्निः त्तणाद्धातून् पचत्यतः। दिनमेकं निषेव्यैणं त्याज्यान्यामण्डलात् त्यजेत्॥ ततः परं यथेष्टाशी द्वादशाव्दं सुखी भवेत। एकमेकं दिनं भुक्त्वा वर्षे वर्षे महारसम्॥ वर्षादौ च त्यजेत् त्याज्यं द्वादशाव्दां जरां जयेत्। एष वज्ररसो नाम त्तयपर्वतभेदनः॥

Bajra rasa.

Each of the following seven things is to be rubbed for nine hours with the juice of cha'ngeri, and reduced to ashes separately by being burnt by putam :—(1) one tola' of essence of calamine (i. e., zinc) melted and thrown upon $\frac{3}{8}$ tola of molten gold, both being thus mixed together ; (2) one and half tola' of mercury mixed with two tola's of sulphur, both being rubbed together ; (3) $\frac{3}{8}$ tola' of powdered coral ; (4) $\frac{3}{8}$th tola' of powdered pearl ; (5) half a tola' of incinerated iron ; (6) 3/4 tola' of incinerated lead ; (7) and one tola' of incinerated copper. These seven different materials are to be mixed with (8) half a tola' of condensed indigo, (9) half a to'[illegible] incinerated mica, (10) half a tola' of incinerated load-stone, (11) half a tola' of purified orpiment, (12) one tola' of seeds

of ankolla, (13) one tola' of seeds of kanguni, (14) one tola' of copper sulphate, (15) two tola's of borax, and (16) five tola's of incinerated cowri-shell. All these sixteen materials are then to be rubbed together with 128 tola's of the juice of the big lime fruit. When dried, the compound is to be put inside eight earthen basins. (In other words, it is, first of all, to be put inside two earthen basins, the joint of which is to be closed by mud and rags, and usual. The putam, thus prepared, is then to be put inside two other earthen basins, the joint being closed, as before. Four more earthen basins are to be made use of in the same way, making the total number of earthen basins eight). The putam, thus prepared, is to be put inside a deep pit filled with (256 x 64) tola's of husk of paddy and 8000 tola's of cowdung cakes, and the whole thing is to be set fire to. The putam, thus burnt, is to be taken out only when the fire is completely extinguished and the asses are perfectly cooled by a natural radiation of heat. Twelve ractis of this medicine is to be mixed with the same quantity of purified sulphur, previously subjected to bha'vana' with the decoctioh of one fourth its weight of maricha. This compound is then to be kept on a piece of betel leaf, smeared with honey, and then licked by the patient. Diet is to be given every three hours commencing from the expiry of one hour after taking the medicine ; otherwise, enkindled hunger may at once consume the dha'tus or constituent parts of the body. The patient is to avoid all injurious deeds and articles of food stuff for 48 days after taking one dose of the medicine, after which he may have his own way as regards deeds and diet. If he takes one dose of this medicine at the con mencement of every year, he may protect himself from senile decay for twelve years. This is a very good medicine for consumption.

महावीरपोट्टली रसः

निष्कौ द्वौ तुल्यभागस्य रसादेकं सुसंस्कृतात्। निष्कं विषस्य

द्वौ तीक्ष्णात् कर्षांशं गन्धमौक्तिकात् ॥ अग्निपर्णीहरिलताभृङ्गार्द्र सुरसारसैः । मर्द्दितं लाङ्गलाकन्दप्रलिप्ते संपुटे पचेत् ॥ अर्द्धपादं च पोट्टल्याः काकिन्यौ द्वे विषस्य च । लिहेन्मरिचचूर्णं च मधुना पोट्टलीसमम् ॥ क्षयग्रहण्यतीसारवह्निदौर्व्वल्यकासिनाम् । पाण्डुगुल्मवतां श्रेष्ठो महावीरो हितो रसः ॥ अतिस्थूलस्य पूयासृक्कफाण्डमतः क्षये । न योजयेत् क्षीररसान् विरुद्धोपक्रमत्वतः ॥

Maha'bira pottali rasa.

Half a tola' of copper sulphate, one tola of mercury, one fourth tola' of aconite, half a tola' of steel, and one tola', each, of sulphur and pearls are to be rubbed together with the juices of agniparni (chitraka ?), harilata' (sha'riba' ?), bhringara ja, ginger, and tulasi, made into a lump, and dried. This is then to be put inside two earthen basins the inner surface of which has been smeared with a paste made of the tuber of la'ngali and heated, as usual, by putam. When cooled by a natural radiation of heat, the contents of the putam are to be taken out and powdered. Twelve ractis of this medicine, mixed with two ractis of purified and powdered aconite, twelve ractis of powdered maricha, are to be taken every day with a little of honey. This medicine cures phthisis, diarrhora, both acute and chronic, indigestion, cough, anemia, gulma. Both milk and meat juice are not to be given to the patient on the same day, on the ground of their being incongenial by combination.

भुवनेश्वर पर्पटी ।

सुवर्णं रजतं ताम्रं सत्वाभ्रं कान्तलोहकम् । क्रमवृद्धमिदं सर्व्वं शान्येयौ नागवङ्गकौ ॥ द्रावयित्वैकतः सर्व्वं रेतयित्वा ततश्चरेत् । पृथक् पलमितं गन्धं शिलालं विनिधाय च ॥ सर्व्वं खल्ले विनिक्षिप्य

मर्द्दयेदम्लवर्गतः । ताप्यं नीलाञ्जनं तालं शिलागन्धं च चूर्णितम् ॥ दत्त्वा दत्त्वा पुटेत्तावद् यावद्विंशतिवारकम् । लोहाद्द्विगुणसूतेन ततो द्विगुण गन्धतः ॥ विधाय कज्जलीं श्लक्ष्णां क्षिप्त्वा तां लौहपात्रके । द्रावयेद्बदराङ्गारै मृद्रुभिश्चाथ निक्षिपेत् ॥ हेमादिपञ्चलोहादे भस्म चाथ बिलोड़येत् । अथ तत् कदलीपत्रे गोमयस्थे विनिक्षिपेत् ॥ पत्रेणानेन संछाद्य चिपिटीं कुरु यत्नतः । तस्योपरि क्षिपेत् सद्यो गोमयं स्तोकमेव च ॥ स्वतःशीतं समाहृत्य पटचूर्णं विधाय च । निक्षिपेदूर्ध्वदण्डायां पलिकायां ततः परम् ॥ पूर्व्ववद्बदराङ्गारैर्मृदुभिर्द्रावयेच्छनैः । तुल्यालक शिलागन्धं पलार्द्धविषभावितम् ॥ पूर्वपर्पटिकातुल्यं तस्मादल्पं मुहुर्मुहुः । जारयेत् पलिकामध्ये यथा दह्येन्न पर्पटी ॥ पलिकेति विनिर्द्दिष्टा स्नेहक्षेपणयन्त्रिका । जीर्णे तालादिके चूर्णे पटचूर्णं विधीयताम् ॥ पूतीकरञ्जषट्कोलव्याघ्रीशोभाञ्जनांघ्रिभिः । एतैः पञ्चपलैः क्वाथं षोड़शांशावशेषितम् ॥ तेन क्वाथेन संस्वेद्य शोषयेत् सप्तधा हि ताम् । विषतिन्दुफलोद्भूतै रसैर्निगुण्डिकारसैः ॥ विभाव्य पलिकामध्ये क्षिप्त्वा वदरवह्निना । ईषत् प्रस्वेदनं कृत्वा स्थापयेदति यत्नतः ॥ उक्ता भैरवनाथेन भुवनेश्वर पर्पटी । व्योषाज्यसहिता लीढ़ा गुञ्जवीजेन सम्मिता ॥ सर्व्वलक्षणसंपूर्णं विनिहन्ति क्षयामयम् । श्वासं कासं विसूचीं च प्रमेहमुदरामयम् ॥ अरोचकं च दुःसाध्यं प्रसेकं छर्दिहृद्भवम् । अधिकं गुदरोगं च शूलकुष्ठान्यशेषतः ॥ वातज्वरं च विढ़्बन्धं ग्रहणीं कफजान् मदान् । एकद्वन्द्वत्रिदोषोत्थान् रोगानन्यान् महागदान् ॥ अग्निमान्द्यं विशेषेण रसोऽयं परमो मतः । एवं समूह्य दातव्यो रसोऽयं भिषगुत्तमैः ॥ तत्तद्रोगहरैर्योगैस्तत्तद्रोगानुपानतः । क्षयादिसर्व्वरोगघ्नी भुवनेश्वरपर्पटी ॥ तैलसर्षपबिल्वाम्लकारवेल्लकुसुम्भकम् । त्यजेत् पारावतं मांसं वृन्ताकं कुक्कुटं तथा ॥

Bhubaneshwara parpati.

One tola' of gold, two tola's of silver, three tola's of copper, four tola's of essence of mica, five tola's of load stone, and one fourth tola', each, of lead and tin (each of these only purified and not incinerated) are to be melted together, cooled, and then reduced to fine powder by filing. This powder is to be mixed with four tola's, each, of sulphur, manas-shila' (realger), and harita'la (orpiment), and rubbed together with the amlabargas (see page 301 Vol. I). This compound is to be reduced to ashes by being heated by putam, for twenty times, after having been mixed, each time, with a little of the powder of each of the following :—copper-pyrites, blue anjanam, orpiment, realger, and sulphur.

In a separate stone mortar are to be kept purified mercury, double in weight of the ashes referred to above, and sulphur, double in weight of the mercury. These two things, viz. sulphur and mercury, are to be rubbed together and made into a fine kajjali or black powder, with which is to be mixed the ashes of gold, etc., referred to above. The whole of the powder is then to be reduced to parpati, as usual, by being put on an iron pot, and heated by a mild heat of fire made of charcoal prepared from badara wood (see page 262, Vol. IV).

The parpati, thus prepared, is to be powdered very fine, and mixed with an equal quantity of a powder made of orpiment, realger, and sulphur, taken in equal quantities (i, e, each, one third in quantity of the parpati), and two tola's of purified aconite. The powder, thus prepared, is to be melted, in small quantities on a palika' (a small ladle-like iron pot used for drawing oil from an oil pot), subjected to a mild heat of fire made of charcoal, prepared from badara wood. In the act of melting in this case, care should be t... see that

the heat applied for melting should not be so strong as to burn the powder which is to be cooled by being thrown upon a piece of plantain leaf, as soon as it is melted. The product, thus prepared, is to be again powdered very fine. It is then to be dissolved with a decoction prepared from five tola's, each, of puti-karanja,* satkola (i, e, pippali, roots of pippali, chabya, roots of chitraka, shunthi, and maricha, combined in equal quantities), kantaka'ri, and roots of shobha'njana, to be boiled in 320 tola's of water, reducible by heating to twenty tola's only. The product, thus dissolved, is to be dried by a mild heat. The process of dissolving the powder with the decoction and then drying it by mild heat is to be performed for seven times only. The product is then to be subjected to bha'vana', separately, with the decoctions of each of the following :—fruits of nux vomica and nirgundi. It is then to be put, in small quantities, on a palika', and heated a little, by a mild heat of fire made of charcoal prepared from badara wood. Dose, one racti, to be taken once a day with a little of honey and powdered trikatu. This medicine cures phthisis with all its symptoms, asthma, cough, cholera, spermatorrhoea, diseases of the belly, aversion to food, discharge of phlegm through the nostrils, vomiting, heart disease, diseases affecting the rectum, colic, leprosy, fever due to va'yu. constipation, grahani, diseases due to the drinking of liquor in excess and indicating an abnormal excess of phlegm, and especially dullness of the digesting heat. While taking the medicine, the patient should avoid, as usual, the following :—oil prepared from sesamum and mustard seeds, bilva fruit, sours, ka'rbella, kusumbha seeds and flower, meat of pigeon and fowl, and brinjals.

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* visa karanja or dahara karanja.

अथ राजयक्ष्मरोगे पथ्यानि ।

दोषाधिकस्य वलिनो मृदुशुद्धिरादौ गोधूममुद्गचणकारुणशालयश्च । छागस्य मांसनवनीतपयोघृतानि क्रव्यादमांसमपि जांगलजा रसाश्च ॥* पक्वानि पापितसिताम्रफलानि धात्री खर्जुरपौष्करपरूषकनारिकेलम् । शोभाञ्जनश्च कुलकं नवतालशस्यं द्राक्षाफलानि मिषयोऽपि च माणिमन्थम् ॥ सिंहास्यपत्रमपि गोमहिषीघृतं च च्छागाश्रयाश्च तद्वस्करमूत्रलेपः । मत्स्यण्डिका शिखरिणी सुसिता रसाला कर्पूरकं मृगमदः सितचन्दनश्च ॥ अभ्यञ्जनानि सुरभीण्यनुलेपनानि स्नानानि वेशरचनान्यवगाहनानि । हर्म्यं स्रजं प्रियकथा मृदुगन्धवाहो गीतानि लास्यमपि चन्द्ररुचो विपञ्ची ॥ मुक्तामणिप्रचुरभूषणधारणं च होमः प्रदानममरद्विजपूजनानि । हृद्यान्नपानमपि पथ्यगणः क्षयेषु ॥

Diet and deeds beneficial in phthisis.

In the case of the patient being strong and the dosas (i.e. va'yu, pittam, and kapha) being excessively abnormal, mild purification of the body (by a mild purgation, vomiting. etc.) may be resorted to; wheat, mudga, chanaka, rice prepared from racta-sha'li paddy; meat, butter, milk, and clarified butter of goat, meat of those animals which live mainly on meat (such as tiger) * and those which are termed ja'ngala, (preferably soup prepared from those meats, especially when the power of digestion of the patient is very weak), ripe and sweet pa'pita', sita' or a'tripya, and mango, a'malaki, dates, seeds and roots of lotus, parusaka, water and tender kernel of cocoanut, shobha'njanam, patola, tender palm fruit, grapes, madhurika', rock-salt. leaves of ba'saka, clarified butter prepared from the milk of cow and buffalo: association with healthy goat, smearing the body with the urine and stool of goats: matsyandika' (hardened sugar ball), shikharini (see Bha'va-praka'sha), sugar-candy, camphor, musk, white sandal, rubbing the body with oil and scented ungnents, baths, putting on clear clothes, taking dips in good water, living in houses built of bricks or stones, wearing garlands, hearing of sweet and agreeable words, soft wind, hearing of songs, seeing of dances, exposure to the rays of the moon, hearing of playing on harps: wearing of pearls, rubies, and other ornaments, offering of clarified butter on fire, gifts made to the deserving, worship of gods and the twice born, and articles of food stuff, both salutary and agreeable.

* उरःक्षते मेषादिपित्तप्रकोपकमांसभक्षणं निषिद्धम् ।

* In hemeptosis and phthisis attended with bleeding, meat of ram which increases pittam should be avoided.

राजयक्ष्मरोगे अपथ्यानि !

विरेचनं वेगविधारणानि श्रमं स्त्रियं स्वेदनमञ्जनश्च । प्रजागरं साहसकर्मरौद्रं रुक्षान्नपानं विषमाशनं च ॥ ताम्बूलकालिङ्गकुलत्थमाषरसोनवंशांकुररामठानि । अम्लानि तिक्तानि कषायकाणि कटूनि भर्वाणि च पत्रशाकम् ॥ क्षारान् विरुद्धान्यशनानि शिम्बीं कर्कोटकं चापि विदाहि सर्वम् । कठिल्लकं कृष्णमपि क्षयेषु विवर्जयेत् सन्ततमप्रमत्तः ॥ वृन्ताकतैलं दिवसे च सुप्तिं बिल्वं च कोपं सुरतं च शोकम् । विरागहिंसे तथा मात्सर्यं च त्यजेदुदारान् विषयान् भजेच्च ॥

Articles of food-stuff and deeds considered injurious is phthisis :—

purgation, suppression of calls of nature, mental and physical labour, association with wife, fomenting the body,

using collyrium, keeping late hours at night, performance of daring acts, exposure to the rays of the sun (except in the frigid climate), taking of food or drink, not mixed with clarified butter or animal fat, taking meals at irregular times and in excessive quantities; betel leaves, water melon, kulattha grams, ma'sa grams, garlics, sprouts of bamboos, hingu, sours, bitters, astringents, pungents, all sorts of pot herbs, alkalis, articles of food-stuff incongenial by combination (see page 9, Vol. IV), beans, karkota, all bida'hi articles (see page 7, Vol. IV), betel nuts, pippali, brinjals, taking of oil, sleeping in day time, bilva fruit, anger, sexual intercourse, grief, vexation, envy, and jealousy.

अथ कासरोगाधिकारः।

अथ कासनिदानम्।

धूमोपघाताद्रसतस्तथैव व्यायामरूक्षान्ननिषेवनाच्च। विमार्गगत्वाच्च हि भोजनस्य वेगावरोधात् क्षवथोस्तथैव॥ प्राणो ह्युदानानुगतः प्रदुष्टः संभिन्नकांस्यस्वनतुल्यघोषः। निरेति वक्त्रात् सहसा सदोषो मनीषिभिः कास इति प्रदिष्टः॥ पञ्च कासाः स्मृता वातपित्तश्लेष्मक्षतक्षयैः। क्षयायोपेक्षिताः सर्वे बलिनश्चोत्तरोत्तरम्॥ [illegible] तेषां शूकपूर्णगलास्यता। कण्ठे कण्डुश्च भोज्यानामवरोधश्च जायते।

Cough.

Its causes.

The pra'na va'yu or the air which works the respiratory system may be deranged by one or more of the following:—(1) entrance of smoke into the mouth and the nostrils; (2) the rasa or chyle (i. e., the essence of the food digested in the stomach) moving upwards by the pressure of gas formed in the stomach, (3) excess of physical or mental exercise, (4) eating of food devoid of animal fat, (5) entrance of food into wrong places by hasty swallowing, and (6) suppression of calls of nature including sneezing. Thus deranged, pra'na va'yu follows the uda'na va'yu (i. e., the wind which governs the brain), is vitiated by kapha and pittam, causes sounds resembling those caused by broken bell-metal, and comes out abruptly through the mouth mixed with phlegm. This is what is meant by ka'sa (cough). There are five different kinds of cough, viz. that caused by each of the following:—an abnormal excess of (a) va'yu, (b) pittam, and (c) kapha, (d) ulcers, and (e) consumption. Cough, if neglected, becomes gradually malignant and leads ultimately to consumption. This disease is preceded by a sensation felt in the throat and mouth of being pricked with the ears, as it were, of barley and difficulty in swallowing food.

अथ कास चिकित्सा।

कतिपय मुष्टियोगाः।

Treatment of Cough.

Some simple herbal remedies.

(१) स्वरसं शृङ्गवेरस्य माक्षिकेण समन्वितम्। पाययेच्छ्वासकासघ्नं प्रतिश्यायकफापहम्॥

(1) Juice of ginger mixed with a little of honey is to be drunk for the cure of asthma, cough, catarrh, and excess of phlegm.

(२) वासायाः स्वरसं पूतं कणामाक्षिकसंयुतम्। अभ्यासान् मुच्यते पीत्वाप्यसाध्यात् कासरोगतः॥

(2) Juice of ba'saka leaves, extracted after heating them by putam by a mild heat, cooled, and mixed with powdered pippali and a few drops of honey, if taken daily for some time, can cure cough, however malignant.

(३) भृङ्गराजस्य पत्रं तु चूर्णितं मधुना सह। गोलकं धारयेद् वक्त्रे कासविष्टम्भशान्तये॥

(3) A ball, made of powdered leaves of bhringara'ja, mixed with honey, and put into the mouth, can put a stop to cough and flatulence.

(४) अर्कैरण्डस्य पत्राणां रसं पीत्वा च कासजित्। दन्तीमूलस्य धूमं वा निर्गुण्ड्या वा पिबन् तथा॥

(4) Cough is cured by the drinking of a few drops of the leaves of arka and eranda, combined, (mixed, of couse, with a few drops of honey). Smoking of the dried roots of danti or nirgundi may also serve the same purpose.

अथ कासरोगे धूमपानविधिः।

(१) मनःशिलालमधुकमांसीमुस्तेंगुदैः पिवेत। धूमं त्र्यहं च तस्यानु सगुडं च पयः पिवेत्॥ एष कासान् पृथग् द्वन्द्व सर्व्वदोषसमुद्भवान्। शतैरपि प्रयोगाणां साधयेदप्रसाधितान्॥

(२) मनः शिलालिप्तदलं वदर्य्यातपशोषितम्। सक्षीरं धूमपानं च सर्वकासनिवर्हणम्॥

(३) अर्कच्छल्लशिले तुल्ये ततोऽर्द्धेन कटुत्रिकम्। चूर्णितं वह्नि-निक्षिप्तं पिवेद् धूमं तु योगवित्॥ भक्षयेदथ ताम्बूलं पिवेद् दुग्धमथाम्बु वा कासाः पञ्चविधा यान्ति शान्तिमाशु न संशयः॥

(४) मरीचशिलार्कक्षीरैर्वार्त्ताकीं त्वचमाशु भाविताम्। शुष्कां कृत्वा विधिना धूमं पिवतः कासाः शमं यान्ति॥

Smoking for the cure of cough.

(1) Equal quantities of realger, orpiment, jastimadhu, jata'ma'nsi, musta', and fruits of ingudi are to be rubbed together. A little of this powder is to be set fire to and smoked, as usnal, Milk, mixed with molasses, should be drunk after smoking. Smoking in this way, for three days, cures even such a malignant cough as cannot be cured by other remedies.

(2) Leaves of badari, smeared with realger, pestled with water, and then dried, are to be set fire to and smoked, as usual. Milk is to be drunk after smoking in this way. Smoking in this way cures all sorts of cough.

(3) One part, each, of bark of arka, realger, and trikatu (all powdered very fine) are to be mixed together. A little of this powder is to be set fire to and smoked, as usual. Milk or water is to be drunk and betel leaves to be chewed, after smoking. This cures all sorts of cough.

(4) Powdered bark of brinjals (egg-fruits) is to be subjected to bha'vana' with maricha, realger, and milk of arka, and dried. A little of this powder is to be set fire to and smoked. This cures asthma and cough.

कासरोगे रसप्रयोगः।

कासकालानलरसः।

शुद्धसूतस्य भागैकं भागौ द्वौ गन्धकस्य च। भागद्वयं मृतं ताम्रं

मरिचं दशभागिकम् ॥ मृताभ्रस्य चतुर्भागं भागमेकं विषं क्षिपेत् । अम्लेन मर्द्दयेत् सर्व्वं माषमात्रं प्रयोजयेत् ॥ अनुपानं लिहेत् क्षौद्रैर्विभितकफलत्वचम् । वातकासप्रनुदेष कासकालानलो रसः ।

Iatro chemical remedies in cough.
Ka'sa ka'la'nala rasa.

One part of purified mercury, two parts, each, of sulphur and copper, ten parts of maricha, four parts of mica, and one part of aconite are to be rubbed with some sour vegetable juice. Dose, six ractis, each, to be taken with a little of honey and skin of bibhitaka fruit. This medicine cures cough due to an abnormal exeess of va'yu only,

पुरन्दर रसः ।

सूतकाद्द्विगुणं गन्धमेकधा कज्जलीकृतम् । त्रिकटु त्रिफलाचूर्णं प्रत्येकं सूतसम्मितम् ॥ अजाक्षीरेण सम्भाव्य वटिकां कारयेद् भिषक् । आर्द्रकस्य रसैः सेव्या शीतं तोयं पिवेदनु ॥ कासश्वासप्रशमनी विशेषादग्निवर्द्धनी ॥ इयं यदि सदा सेव्या तदा स्याद् योगसाधनी । वृद्धोऽपि तरुणः शक्तः स्त्रीशतेषु वृषायते । पुरन्दररस एष पुरन्दर प्रपूजितः ॥

Purandara rasa.

One part of mercury and two parts of sulphur are to be rubbed together to form a kajjali or black powder with which is to be mixed one part, each, of trikatu and triphala'. The compound, thus prepared, is to be subjected to bha'vana' with goat's milk, and made into pills, two ractis in weight each, to be taken with a few drops of honey and a little of ginger juice. Cold water is to be drunk just after taking this pill.

This medicine cures cough, asthma, and loss of power of digestion. If it is taken for a long time, it acts as a very good aphrodisiac.

चन्द्रामृत रसः ।

रसगन्धकलौहानां प्रत्येकं कार्षिकं शुभम् । टङ्कणस्य पलं दत्वा मरिचस्य पलार्द्धकम् ॥ त्रिकटु त्रिफला चव्यं धन्याजीरकसैन्धवम् । प्रत्येकं तोलकं ग्राह्यं छागीक्षीरेण गोलयेत् । नवगुञ्जाप्रमाणेन वटिकां कारयेद्भिषक् । प्रातःकाले शुचिर्भूत्वा चिन्तयित्वाऽमृतेश्वरीम् ॥ एकैकां वटिकां खादेद्रक्तोत्पलरसप्लुताम् । नीलोत्पलरसेनापि कुलत्थस्य रसेन वा ॥ छागीक्षीरेण मुण्डेन केशराजरसेन च । हन्ति पञ्चविधं कासं वातपित्तसमुद्भवम् ॥ वातश्लेष्मोद्भवं दोषं पित्तश्लेष्मोद्भवं तथा । वातिकं पैत्तिकञ्चैव नानादोषसमुद्भवम् ॥ रक्तनिष्ठीवनञ्चापि ज्वरं श्वाससमन्वितम् । तृष्णां दाहं भ्रमं हन्ति जठराग्नि प्रदीपनी ॥ वलवर्णकरी ह्येषा प्लीहगुल्मोदरापहा । आनाहक्रिमिहृत् पाण्डुजीर्णज्वरविनाशिनी ॥ चन्द्रामृतरसो नाम्ना चन्द्रनाथकृपानिभः । वासा गुडुची भार्गी च मुस्तकं कण्टकारिका । काथमेषां पिवेद् यत्नात् सेवनान्ते यथाविधि ॥

Chandra'mrita rasa.

Ohe tola', each, of mercury, sulphur, and iron, four tola's of borax, two tola's of maricha, and one tola', each, of trikatu, triphala', chavya, dhanya', jeera', and rock-salt are to be rubbed together with goat's milk, and made into pills, nine ractis in weight, each, to be taken with the juice of any one of the following :—red or blue utpalam (water lily), kulatha-grams, milk of goat, munditika', and keshara'ja. This medicine cures

all sorts of cough, spitting of blood, fever with asthma, thirst, heating sensation, giddiness, loss of appetite, enlargement of spleen, gulma, diseases affecting the belly, a'na'ha, worms, anemia, and jeerna (remittent) fever. A decoction of the following is to be drunk after taking the medicine :—ba'saka (leaves or bark), guruchi, bha'rgi, musta', and kantaka'ri.

कासान्तक रसः ।

सूतं गन्धं विषञ्चैव शालपर्णी च धान्यकम् । यावन्त्येतानि चूर्णानि तावन्मात्रं मरीचकम् ॥ गुंजाचतुष्टयं खादेन्मधुना कासशान्तये ॥

Ka'sa'ntaka rasa.

One part, each, of mercury, sulphur, aconite, sha'laparni, and dhanya', and five parts of maricha are to be rubbed together, and made into pills, four ractis in weight, each, to be taken with honey. This medicine cures cough.

कासकुठार रसः ।

हिंगुलं मरिचं गन्धं सत्र्योषं टङ्कनं तथा । सर्व्वं तुल्यमितं ग्राह्यं मर्द्दयेच्च शिलातले ॥ द्विगुञ्जमार्द्रकद्रावैः सन्निपातं सुदारुणम् ॥ कासं नानाविधं हन्ति शिरोरोगं विनाशयेत् ॥

Ka'sa kutha'ra rasa.

Equal quantities of cinnabar, maricha, trikatu, sulphur, and borax are to be rubbed together, and made into pills, two ractis in weight, each. This medicine cures cough and head diseases.

काससंहारभैरव रसः ।

रसगन्धकताम्राभ्रशङ्खटङ्कनलौहकम् । मरिचं कुष्ठतालीशजातीफललवङ्गकम् ॥ कार्षिकं चूर्णमादाय दण्डेनामर्द्य भावयेत् । भेकपर्णीकेशराजनिर्गुण्डीकाकमाचिका ॥ द्रोणपुष्पी शालपर्णी ग्रीष्मसुन्दरमेव च । भार्गी हरितकी वासा कार्षिकैः पत्रजै रसैः । वटिकां कारयेद्वैद्यः पञ्चगुञ्जाप्रमाणतः । वातजं पित्तजं कासं श्लैष्मिकं चिरकालजम् ॥ निहन्ति नात्र सन्देहो भास्करस्तिमिरं यथा ॥ श्रीमद्गहननाथेन काससंहारभैरवः । रसोऽयं निर्म्मितो यत्नाल्लोकरक्षणहेतवे । वासाशुण्ठीकण्टकारीक्वाथेन पाययेद्वुधः ॥ कासं नानाविधं हन्ति श्वासमुग्रमरोचकम् । बलवर्णकरः श्रीदः पुष्टिदो वह्निदीपनः ॥

Ka'sa sanha'ra bhairava rasa.

One tola', each, of mercury, sulphur, copper, mica, conch shell, borax, iron, maricha, kustha, t'alisha, ja'tiphala, and lavanga are to be rubbed together and subjected to bha'vana' with one tola', in weight, of the juice of the leaves of each of the following, in succession :—mandukaparni, keshara'ja, nirgundi, ka'kama'chi, dronapuspi, sha'laparni, grisma-sundara, bha'rgi, haritaki, and ba'saka. Pills are then to be made, five ractis in weight, each, to be taken with a few drops of honey and the decoction of the following :—ba'saka, shunthi, and kantaka'ri. This medicine cures cough, asthma, and aversion to food. It increases strength, beauty, and power of digestion.

पित्तकासान्तक रसः ।

भस्मताम्राभ्रकान्तानां कासमर्द्दत्वचो रसैः । मुनिजै र्वेतसाम्लैश्च दिनं मर्द्यं सुपिण्डितम् ॥ निष्कार्द्धं पित्तकासार्त्तो भक्षयेच्च दिनत्रयम् । कासश्वासाग्निमान्द्यञ्च क्षयञ्चापि निहन्त्यलम् ॥

Pitta ka'sa'ntaka rasa.

Equal quantities of copper, mica, and lode-stone are to be rubbed together, for one day, with the juice of the bark of ka'samarda and amlabetasa, and made into pills, twelve ractis in weight, each, This medicine cures, in three days, cough due to an excess of pittam only. It also cures asthma, dullness of the digesting heat, and consumption.

अमृताकर रसः ।

पारदं गन्धकं शुद्धं मृतलौहं च टङ्कणम् । रास्नाविड़ङ्गत्रिफला देवदारु च चित्रकम् ॥ अमृता पद्मकं क्षौद्रं विषश्चापि विचूर्णयेत् । द्विगुञ्जं वातकासार्त्तः सेवयेदमृताकरम् ॥

Amrtia'kara rasa.

Equal quantities of mercury, sulphur, iron, borax, ra'sna', biranga, triphala', devada'ru, chitraka roots, guruchi, padma wood, honey, and aconite are to be rubbed together with water and made into pills, two ractis in weight, each. This medicine cures cough due to an excess of v'ayu,

महाकालेश्वर रसः ।

मृतं लौहं मृतं वङ्गं मृतार्कं मृतमभ्रकम् । शुद्धं सूतश्च गन्धश्च माक्षिकं हिंगुलं विषम् ॥ जातीफलं लवङ्गश्च त्वगेला नागकेशरम् । उन्मत्तस्य च वीजानि जयपालश्च शोधितम् ॥ एतानि समभागानि मरिचस्य भागत्रयम् । सर्वद्रव्यं क्षिपेत् खल्ले लौहदण्डेन मर्द्दयेत् ॥ शक्राशनस्य स्वरसंर्भावयेदेकविंशतिम् । गुञ्जामात्रा प्रदातव्या आर्द्र-

कस्य रसैर्युता ॥ तदर्धं वालवृद्धेषु पथ्यं देयं यथोचितम् । पञ्च कासान् क्षयं श्वासं राजयक्ष्माणमेव च ॥ सन्निपातं कण्ठरोगमभिन्या-समचेतनम् । महाकालेश्वरो हन्ति कालनाथेन भाषितः ॥

Maha' ka'leshwara rasa.

One part, each, of iron, tin, copper, mica. mercury, sulphur, copper pyrites, cinnabar, aconite, ja'tiphala, lavanga, guratwak, ela', na'ga keshara, seeds of dhutura', and croton seeds, and three parts of maricha are to be rubbed together in a mortar by means of an iron rod. The compound is then to be subjected to bha'vana', for twenty one times, with the juice of the leaves of bhanga', and made into pills, one racti in weight, each, to be taken with honey and juice of ginger. This medicine cures five kinds of cough, consumption, asthma, sa'nnipa'tika fever, loss of consciousness, and throat diseases.

कालप्रियरसः ।

मृतकं गन्धकं लौहं विषं वत्सकमेव च । विड़ङ्गं केशरं मुस्तमेलाग्रन्थिकरेणुकम् । त्रिकटु त्रिफला चित्रं शुद्धं जैपालवीजकम् । एतानि समभागानि द्विगुणो गुड़ उच्यते ॥ तिन्तिड़ीवीजमानेन प्रातःकाले च भक्षयेत् । कासं श्वासं क्षयं गुल्म प्रमेहं विषमज्वरम् ॥ अजीर्णं ग्रहणीरोगं शूलं पाण्ड्वामयं तथा । अपाने हृदये शूले वातरोगे गलग्रहे ॥ अरुचावतिसारे च सूतिकातङ्कपीड़िते । काल-प्रियरसो ह्येष भक्षणीयः सुरैरपि ॥

Ka'lapriya rasa.

Equal quantities of mercury, sulphur, iron, aconite, biranga, na'gakeshara, musta', ela', roots of pippali, renuka, trikatu, tri-phala', chitraka roots, purified croton seeds, and double their quantity of molasses are to be rubbed together, and taken in the

morning in a dose equal in size to a croton seed. This medicine cures cough, asthma, consumption, gulma, prameha (spermatorrhoea), chronic fever, indigestion, chronic diarrhœa, colic, anemia, pain in the heart, diseases due to the abnormal excess of va'yu, diseases (such as stiffness, pain) affecting the neck, aversion to food, diarrhœa, and ailments following closely upon child-birth.

पाशुपत रसः ।

कर्षं शुद्धरसेन्द्रस्य गन्धकस्याभ्रकस्य च । लौहचूर्णस्य ताम्रस्य तालकस्य विषस्य च ॥ मनः शिलायाः क्षाराणां वीजस्य धुस्तूरस्य च । मरिचस्यापि सर्व्वेषां समं चूर्णं प्रकल्पयेत् ॥ जयन्ती चित्रकं मानं घण्टकर्णोऽथ मण्डुकी । शक्राशनं भृङ्गराजं केशराजार्द्रकं तथा ॥ सिन्दुवारस्य च रसैः कर्षमात्रैर्विभावयेत् । रक्तिद्वयप्रमाणां तु वटिकां कारयेद् भिषक् ॥ हन्ति पञ्चविधं कासं श्वासञ्चैव सुदारुणम् । कफवातामयानुग्रानानाहं विड्विवद्धताम् ॥ अग्निमान्द्यारुचिं शोथमुदरं पाण्डुकामलाम् । पाशुपतरसो नाम वलवर्णप्रसादनः ॥ रसायनवरश्चासौ वृष्यश्चाति गदिप्रियः ॥ मधुरं वृंहणं वृष्यं मत्स्यं मांसञ्च जाङ्गलम् । घृतपक्कं सदा भक्ष्यं रुक्षं तीक्ष्णं विवर्जयेत् ।

Pa'shupata rasa.

One tola', each, of mercury, sulphur, mica, iron, copper, orpiment, aconite, realger, the three ksa'ras (viz. javaksa'ra, sharjiksa'ra, and borax), seeds of dhustura, and maricha are to be mixed together, and subjected to bha'vana' with one tola' of the juice of each of the following ;—jayanti, chitraka, ma'na, ghanta' karna, manduki, bhanga', bhringa-ra'ja, kesha-ra'ja, ginger, and nirgundi. Pills are then to be made, two ractis in weight, each. This medicine cures five different kinds

of cough, asthma, diseases due to an abnormal excess of kapha and va'yu, a'na'ha (intestinal obstruction), constipation, slowness of the digesting heat, aversion to food, swelling due to anemia, diseases affecting the belly, anemia, and jaundice. It is nutritive and cures senile decay. Diet should be fish, ja'ngala meat, and those items of food-stuff which are sweet, nutritive, and prepared with clarified butter (except fish which should be prepared with a few drops of oil only). It should on no account be acrid in taste (such as pungents, bitters, sours, etc.).

भागोत्तर रसः ।

रसभागो भवेदेको गन्धको द्विगुणो भवेत् । त्रिभागा पिप्पली पथ्या चतुर्भागा विभीतकः ॥ पञ्चभागस्तथा वासा षड़ गुणा सप्तभागिका । भार्गी सर्व्वमिदं चूर्णं भाव्यं वव्बुलकद्रवैः । एकविंशतिवारांस्तु मधुना गोलकाः कृताः । कर्षमात्रप्रमाणेन प्रातरेकन्तु भक्षयेत् । कासं श्वासं हरेत् क्षुद्राक्काथं तदनु कृष्णया ॥

Bha'gottara rasa.

One part of mercury, two parts of sulphur, three parts of pippali, four parts of haritaki, five parts of bibhitaki, six parts of ba'saka, and seven parts of bha'rgi are to be mixed together and subjected to bha'vana' for twenty one times with the decoction of the bark of babbula. The compound is then to be rubbed with honey and made into pills, one tola' in weight, each, to be taken with a few drops of honey, and a little of powdered pippali, in the morning once a day. Decoction of kantaka'ri is to be drunk after taking the medicine. This medicine cures asthma and cough.

शृङ्गाराभ्र रसः।

शुद्धं कृष्णाभ्रचूर्णं द्विपलपरिमितं शाणमानं यदन्यत् कर्पूरं जातीकोषं सजलमिभकणा तेजपत्रं लवङ्गम्। मांसी तालीशचोचे गजकुसुमगदं धातकी चेति तुल्यं पथ्या धात्री विभीतं त्रिकटुरथ पृथक्त्वर्द्धशाणं द्विशाणम्॥ एलाजातीफलाख्यं क्षितितलविधिना शुद्धगन्धाश्मकोलं कोलार्द्धं पारदस्य प्रतिपदविहितम् पिष्टमेकत्र मिश्रम्। पानीयेनैव कार्याः परिणतचणकस्विन्नतुल्याश्च वट्यः प्रातः खाद्याश्चतस्रस्तदनु च हि कियच्छृङ्गवेरं सपर्णम्॥ पानीयं पीतमन्ते ध्रुवमपहरति क्षिप्रमेतान् विकारान् कोष्ठे दुष्टाग्निजातान् ज्वरमुदररुजो राजयक्ष्मक्षयञ्च। कासं श्वासं सशोथं नयनपरिभवं मेहमेदोविकारान् छर्दिं शूलाम्लपित्तं तृषमपि महतीं गुल्मजालं विशालम्॥ पाण्डुत्वं रक्तपित्तं गरगरलगदान् पीनसान् प्लीहरोगान् हन्यादामाशयोत्थान् कफपवनकृतान् पित्तरोगानशेषान्। बल्यो वृष्यश्च योग्यस्तरुणतरकरः सर्व्वरोगे प्रशस्तः पथ्यं मांसैश्च यूषैर्घृतपरिलुलितैर्गव्यदुग्धैश्च भूयः॥ भोज्यं योज्यं यथेष्टं ललितललनया दीयमानं मुदा यत् शृङ्गाराभ्रेण कामी युवतिजनशताभोगयोगात्तुष्टः। वर्ज्यं शाकाम्लमादौ दिनकतिपयचित् स्वेच्छया भोज्यमन्यत्। दीर्घायुः काममूर्त्तिर्गतवलिपलितो मानवोऽस्य प्रसादात्॥

Shringa'ra'bhra rasa

Eight tola's of incinerated mica, one fourth tola', each, of camphor, ja'tikosa, ba'laka, gaja-pippali, tejapatra, lavanga, jata'ma'nshi, ta'lishpatra, guratwak, pollens of na'gakeshara flower, dha'taki flower; one eighth tola', each, of haritaki, a'malaki, bibhitaki, and trikatu; half a tola', each, of ela', ja'tiphala, and sulphur, and one fourth of a tola' of mercury are to be mixed in the usual way, rubbed together with water,

and made into pills of the size, each, of a fully developed and boiled chanaka gram (which, roughly speaking, is about three ractis in weight.) Four such pills are to be taken together every morning with a little of ginger and betel-leaf, and a little of water is to be drunk there-after. This medicine cures the following :—bhasmaka'gni (or unusually intense hunger), fever, diseases affecting the belly, consumption, cough, asthma, swelling of the body due to anemia, eye diseases, spermatorrhœa, obesity, vomiting, colic, amlapitta (acidity and biliousness), thirst, gulma (a kind of tumour in the abdomen), anemia, hemeptosis, diseases due to toxin and poison, pinasa (chronic catarrh), enlargement of spleen, etc. It is nutritive, strengthening, and aphrodisiac. Pot-herbs and sours are to be given up for sometime after commencement of taking this medicine, but no such restrictions in diet are to be followed afterwards.

सार्व्वभौम रसः।

जीर्णं सुवर्णं लौहं वा यद्यत्रैव प्रदीयते। तदायं सर्व्वरोगाणां सार्व्वभौमो न संशयः॥

Sa'rvabhauma rasa.

If gold or iron (in adequate quantities, i.e. say, in one twelfth part of the whole thing) is mixed with shringa'ra'bhra, it is called sa'rvabhauma rasa.

बृहच्छृङ्गाराभ्र रसः।

पारदं गन्धकञ्चैव टङ्कणं नागकेशरम्। कर्पूरं जातीकोषञ्च लवङ्गं तेजपत्रकम्॥ सुवर्णं चापि प्रत्येकं कर्षमात्रं प्रकल्पयेत्। शुद्धकृष्णाभ्रचूर्णं तु चतुःकर्षं प्रयोजयेत्॥ तालीशं घनकुष्ठञ्च मांसी त्वग्धात्रीपुत्रिका। एलाबीजं त्रिकटुकं त्रिफला करिपिप्पली॥ कर्षद्वयमेतेषाञ्च

पिप्पलीक्वाथमर्द्दितम्। माषद्वयप्रमाणेन भक्षयेत् प्रातरेव हि॥ अनुपान प्रयोक्तव्यं चोचं क्षौद्रसमायुतम्। अग्निमान्द्यादिकान् रोगानरुचिं पाण्डु कामलाम्॥ उदराणि तथा शोथमानाहं ज्वरमेव च। ग्रहणीं श्वास-कासञ्च हन्याद् यक्ष्माणमेव च॥ नानारोगप्रशमनं बलवर्णाग्निकारकम्। वृहच्छृङ्गाराभ्ररसो नाम विष्णुना परिकीर्त्तितः। एतस्याभ्यासमात्रेण निर्व्याधिर्जायते नरः॥

Brihat·Shringa'ra'bhra rasa

One tola', each, of mercury, sulphur, borax, na'gakeshara, camphor, ja'tikosha, lavanga, tejapatra, and gold ; four tola's of incinerated mercury ; two tola's, each, of ta'lishapatra, musta, kustham, jata'ma'nsi, guratwak, dha'taki flower, ela', trikatu, triphala', and gajapippali are to be rubbed together with the decoction of pippali, and made into pills, twelve ractis in weight, each, to be taken in the morning with honey and guratwak. This medicine cures slowness of the digesting heat, aversion to food, anemia. jaundice, udara rogas, swelling of the body due to anemia, a'na'ha (intestinal obstruction), fever, grahani (chronic diarrhœa), asthma, cough, consumption, etc. It increases strength, beauty, and power of digestion. Prolonged use of this medicine makes a man free from all diseases.

डामरानन्दाभ्रम्।

अभ्रस्यामलमारितस्य तु पलं क्षुद्रावृषस्थिराबिल्वश्योनकपाटला-कलसिकाः सब्रह्मयष्ट्यार्द्रकाः। चित्रग्रन्थिकगोक्षुरं सत्रविकं मार्गात्म-गुप्तान्वितम् स्वत्वैर्मर्द्दितमेकशश्च पलिकैर्गुञ्जार्द्धकं भक्षितम्॥ कासं पञ्चविधं स्वरामयमुरोघातञ्च हिक्कां ज्वरं श्वासं पीनसमेहगुल्ममरुचिं यक्ष्माम्लपित्तं क्षयम्। दाहं मोहमशेषदोषजनितं शूलं बलासं क्रिमिं

छर्दिं पाण्डुहलीमकं गलगदं विस्फोटकं कामलाम्॥ मन्दाग्निं ग्रहणीं क्षयञ्च यकृतं प्लीहानमर्शांसि षड् हन्यादामकफोद्भवान् गुरुगदान् श्रीडामरानन्दकम्। बल्यं वृष्यमशेषदोषहरणं धातुप्रदं कासिनां मेध्यं ह्यधरसायनं हरमुखाज् ज्ञात्वा मया भाषितम्॥

Da'mara'nanda'bhram.

Four tola's of mica, incinerated with the juice or decoction of a'malaki, are to be rubbed with four tola's of the juice of each of the following, in succession : kantakari, roots of ba'saka, sha'la-parni, roots of bilva, shyona'ka, pa'tali, prishniparni, bha'rgi, ginger, roots of chitraka, roots of pippali, gokshura, chabya, apa'ma'rga, and ba'nari. Dose, half a racti a day, This medicine cures all sorts of cough, diseases affecting the voice, hæmorrhage from the lungs, hiccough, fever, asthma, and almost all the other diseases.

विजयभैरव रसः।

सूतकं गन्धकं लौहं विषमभ्रकतालकम्। विड़ङ्गं रेणुकं मुस्तमेला-ग्रन्थिककेशरम्॥ त्रिकटु त्रिफला चित्रं शुद्धं जैपालवीजकम्। एतानि समभागानि गुडो द्विगुण उच्यते॥ तिन्तिडीवीजमात्रेण प्रातःकाले तु भक्षयेत्। कासं श्वासं क्षयं गुल्मं प्रमेहं विषमज्वरम्॥ अजीर्णं ग्रहणीदोषं हन्ति पाण्ड्वामयं तथा। अपाने हृदये शूलं वातरोगं गलग्रहम्॥ ब्रह्मणा निर्म्मितो ह्येष रसो विजयभैरवः।

Bijaya bhairava rasa.

One part, each, of mercury, sulphur, iron, aconite, mica, orpiment, biranga, renuka, musta', ela', roots of pippali, na'gakeshara, trikatu, triphala', roots of chitraka, purified croton

seeds, and thirty two parts of molasses are to be rubbed together, and made into pills, six ractis in weight each, to be taken in the morning with a few drops of honey. This medicine cures cough, asthma, consumption, gulma, spermatorrea, chronic fever, indigestion, chronic diarrhoea, anemia, pain in the heart and in the abdomen due to a derangement of the wind, all the diseases due to an abnormal excess of va'yu and weakening the nervous system, and gala-graha (stiffness of the neck and some other diseases partially paralising the neck, tongue, and the throat).

लक्ष्मीविनोद् रसः ।

शुद्धसूतं सतालञ्च तालार्द्धं रसखर्परम् । वङ्गं ताम्रं घनं कान्तं कांस्यं गन्धम् पलं पलम् ॥ केशराजरसेनापि भावना दिवसत्रयम् । कुलत्थस्य रसेनाथ भावयेच्च पुनः पुनः ॥ एलाजातीफलाख्यञ्च तेजपत्र-लवङ्गकम् । यमानी जीरकञ्चैव त्रिकटु त्रिफला समम् ॥ नतं भृङ्गं वंशगर्भं कर्षमात्रञ्च कारयेत् । भावयेच्च रसेनाथ गोलयेत् सर्व्वमौषधम् ॥ तत्पश्चाद् वटिका कार्य्या चणकप्रमिता तथा । शीताम्बुना पिवेद्धीमानस्रकासनिवृत्तये ॥ मत्स्यं मांसं तथा क्षीरं पथ्यं स्यात् स्निग्धभोजनम् । क्षतकासं तथा श्वासं ज्वरं हन्ति न संशयः ॥ हलीमकं पाण्डुरोगं शोथं शूलं प्रमेहकम् । अर्शोनाशं करोत्येव बलवृद्धिञ्च कारयेत् ॥ कामदेवसमं वर्णं तृष्णारोचकनाशनम् । वर्ज्यं शाकाम्लमादौ च भृष्टद्रव्यं हुताशनम् । रसो लक्ष्मीविनोदोऽयं महादेवेन भाषितः ॥

Lakshmi binoda rasa.

Two tola's of calamine, and four tola's, each, of mercury, orpiment, tin, copper, mica, lodestone. and bell-metal, are to be rubbed together and subjected to bha'vana', for three times, with the juice of keshara'ja, and for several times (say, seven times) with the juice of kulattha grams. With this compound is to be mixed one tola', each, of the following: ela', ja'tiphala, tejapatra, lavanga, jama'ni, jeera', trikatu, triphala', tagarapa'dika', guratwak, and banshalochana. The whole thing is then to be again subjected to bha'vana' with the juices of keshara'ja and kulattha. Pills are then to be made, two ractis in weight each, to be taken with cold water. This medicine cures cough with spitting of blood and ulcers in the lungs, asthma, fever, jaundice, anemia, swelling due to anemia, colic, spermatorroea, piles, thirst, and aversion to food. This medicine increases strength and beauty. Diet, fish, meat, or milk. The following are to be avoided for sometime after commencement of the medicine :—pot-herbs, sours, fried articles, and exposure to heat of fire.

निर्जर रसः ।

सूतकं गन्धकं लौहं विषञ्चापि वराङ्गकम् । ताम्रकं वङ्गभस्मापि व्योमकञ्च समांशकम् ॥ भद्रमुस्तं त्रिकटुकं विड़ङ्गं नागकेशरम् । रेणुकामलकञ्चैव पिप्पलीमूलमेव च ॥ एषाञ्च द्विगुणं दत्त्वा मर्द्दयित्वा प्रयत्नतः । भावना तत्र दातव्या गजपिप्पलिकाम्बुभिः ॥ गुञ्जाद्वय प्रमाणेन सेव्योऽयं निर्जरो रसः । हन्ति कासं तथा श्वासमर्शांसि च भगन्दरम् ॥ हृच्छूलं पार्श्वशूलञ्च कर्णरोगं कपालिकाम् । हरेत् संग्रहणीरोगानष्टौ च जठराणि च ॥ प्रमेहान् विंशतिश्चैवाप्यश्मरीञ्च चतुर्व्विधाम् ॥ न चान्नपाने परिहार्यमस्ति न चातपे चाध्वनि मैथुने च । यथेष्टचेष्टाभिरतः प्रयोगे नरो भवेत् काञ्चनराशिगौरः ॥

Nirjara rasa.

One part, each, of mercury, sulphur, iron, aconite, guratwak, copper, tin, and mica, and two parts, each, of bhadra-musta',

trikatu, biranga, na'ga-keshara, renuka', a'malaka, and roots of pippali are to be rubbed together and subjected to bha'vana' with the juice or decoction of gajapippali. Pills are then to be made, two ractis in weight, each. This medicine cures cough, asthma, piles, fistula, pain in the heart and the sides, diseases affecting the ear, kapa'lika', chronic diarrhœa, udara-roga, spermatorrœa, and stone disease. No restriction is to be observed in regard of diet, etc.

लवङ्गादि लौहम्।

लवङ्गं कट्फलं कुष्ठं यमानी त्रूषणं तथा। चित्रकं पिप्पलीमूलं वासकं कण्टकारिका॥ चव्यं कर्कटशृङ्गी च चातुर्जातं हरीतकी। शटी कक्कोलकं मुस्तं लौहमभ्रं यवाग्रजम्॥ सर्वं प्रति समं चूर्णं तावच्छर्करयान्वितम्। सर्व्वमेकीकृतं चूर्णं स्थापयेत् स्निग्धभाजने। निहन्ति सर्व्वजं कासं वातश्लेष्मसमुद्भवम्॥ रक्तपित्तं क्षयं कासं श्वासमाशु विनाशयेत्। लोकस्य पुष्टिजननं बलवर्णाग्निवर्द्धनम्॥

Lavang'di Lauham.

One part, each, of lavanga, katphala, kustha, jama'ni, trikatu, roots of chitraka, roots of pippali, bark of roots of ba'saka, kantaka'ri, chavya, karkata-shringi, chaturja'ta (guratwak, tejapatra, ela', and na'gakeshara, combined in equal quantities), haritaki, shathi, kakkola, musta', iron, mica, and javaksha'ra, and nineteen parts of sugar are to be mixed together and kept in a pot smeared with clarified butter. (Dose, one fourth of a tola', to be taken with a few drops of honey). This medicine cures all sorts of cough due to va'yu and kapha, hemeptosis, cough due to consumption, and asthma, It increases nutrition, strength, beauty, and power of digestion.

वसन्ततिलक रसः।

हेम्नो भस्मकतोलकं घनयुगं लौहात् त्रयः पारदाच्चत्वारो नियतास्तु वङ्गयुगलञ्चैकीकृतं मर्द्दयेत्। मुक्ताविद्रुमयो रसेन समता गोक्षुरवासेक्षुजा सर्वं वालुकयन्त्रगं परिपचेद् यामं दृढं सप्तकम्॥ कस्तूरीघनसार-मर्द्दितरसः पश्चात् सुसिद्धो भवेत् कासश्वाससपित्तवातकफजित् पाण्डुक्षयादीन् हरेत्। शूलादिग्रहणीं विषादिहरणो मेहाश्मरीविंशति हृद्रोगापहरो ज्वरादिशमनो वृष्यो वयोवर्द्धनः श्रेष्ठः पुष्टिकरो वसन्त-तिलको मृत्युञ्जयेनोदितः॥ (नियतो भस्मीकृतः घनसारं कर्पूरम्।)

Basanta tilaka rasa.

One tola' of gold, two tola's of mica, three tola's of iron, four tola's of mercury incinerated,* two tola's of tin, two tola's of pearls, and two tola's of corals are to be rubbed together with the juices of gokshura, ba'saka, and ikshu (sugar cane). The compound is then to be dried, put inside two earthen basins, and heated by the third kind of Ba'luka' Jantram, for twenty one hours. When cooled, the compound is to be taken out and rubbed with (four tola's, each, of) musk and camphor, (Dose, one racti, each, to be taken twice or thrice, a day). This medicine cures cough, asthma, an abnormal excess of one or more of the three dosas, anemia, consumption, heart disease, and fever. This is nutritive and destroyer of senile decay.

चतुष्टय रसः।

सार्कतीक्ष्णाभ्रकोऽगस्त्यकासमर्द्दवरारसैः। मर्द्दितो वेतसाम्लेन पिण्डितः कासनाशनः॥

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* Those who are unable to incinerate mercury may, in its place, make use of rasa-sinduram which, to some entent, serves the purpose of the former.

Chatustaya rasa.

Equal quantities of copper, steel, iron, and mica are to be rubbed together with the juices or decoctions of leaves of ba'saka, ka'samarda, triphala', and amla-betasa, and made into pills, one racti in weight, each. This medicine cures cough.

पिष्टतार रसः ।

तारे पिष्टशिलां क्षिप्त्वा हरितालाच्चतुर्गुणाम् । वासागोक्षुरसाराभ्यां मर्द्दितः प्रहरद्वयम् ॥ प्रस्विन्नो वालुकायन्त्रे गुञ्जाद्वितयसम्मितः । कासं त्रिकटुनिर्गुण्डीमूलचूर्णयुतो हरेत् ॥

Pista-ta'ra rasa.

Two parts of silver, rubbed with an equal quantity of realger, and mixed with one part of orpiment are, to be rubbed together for six hours with the juice of leaves of ba'saka and decoction of gokshura. The compound is then to be dried, put inside a crucible, the mouth of which is to be duly closed. The crucible is then to be heated by means of the Ba'luka' Jantram. When cooled, the medicine is to be taken out, and made into pills, two ractis in weight, each, to be taken with a few drops of honey and a little of powdered trikatu and roots of nirgundi.

रत्नकरण्डकरसः ।

भूनागाभ्रकयोः सत्त्वं कान्तहेमार्करौप्यकम् । मुक्ताफलानि रत्नानि तार्प्यं वैक्रान्तमेव च ॥ भस्मीकृतमिदं सर्वं पृथङ् माषमितं मतम् । निष्कमात्रमितं शुद्धं राजावर्त्तरजस्तथा ॥ एतत् सर्वं समं योज्यं मर्द्दयित्वाम्लवेतसैः । रुद्ध्वा मूषोदरे कोष्ठ्यां धमेदाकाशदर्शनम् ॥

शतवारं धमेदेवं मर्द्दयित्वाम्लवेतसैः । ततः संचूर्णिते चास्मिन् मुक्ताभस्म द्विशाणकम् ॥ मरिचं पञ्चशाणेयं क्षिप्त्वा संमर्द्य यत्नतः । रम्ये करण्डके क्षिप्त्वा स्थापयेत्तदनन्तरम् ॥ सोऽयं रत्नकरण्डको रसवरो मध्वाज्यसंक्रामणो हन्याच्छ्वासगदं ज्वरं ग्रहणिकां कासं च हिक्कामयम् । शूलं शोषमहोदरं वहुविधं कुष्ठं च हन्याद् गदान् वल्यो वृष्यवरः प्रदीपनकरः स्वस्थोचितो वेगवान् ॥

Ratnakarandaka rasa

Six ractis in weight, each, of the essence of earth worms, essence of mica, load stone, gold, copper, silver, pearls, gems, copper-pyrites, and vaikra'nta (garnet) are to be rubbed together with one fourth of a tola' of lapis lazuli and with the juice of amlabetasa. The compound is then to be confined in a crucible, and burnt in a kosthi jantram, by means of a bellows, for twelve hours. This act of rubbing with amlabetasa and heating by means of a bellows is to be performed for one hundred times. The product is then to be powdered and mixed with half a tola' of incinerated pearls and one and one fourth tola' of maricha. (Dose, one racti, a day), to be taken with a little of honey and clarified butter. This medicine cures asthma, fever, grahani, cough, hiccough, colic, waste, mahodara, and leprosy. This is nutritive and increaser of power of digestion.

भूतांकुश रसः ।

शुद्धसूतस्य भागैकं भागैकं शुद्धगन्धकम् । भागत्रयं मृतं ताम्रं मरिचं पञ्चभागिकम् ॥ मृताभ्रस्य चतुर्भागं भागमेकं विषं क्षिपेत् । भूताङ्कुशस्य भागैकं सर्वं चाम्लेन मर्द्दयेत् ॥ यामं भूताङ्कुशो नाम माषैकं वातकासजित् अनुपानं लिहेत् क्षौद्रैर्विभीतकफलत्वचः ॥

Bhuta'nkusha rasa.

One part of mercury, one part of sulphur, three parts of copper, five parts of maricha, four parts of mica, one part of aconite, and one part of bhuta'nkusha (chhikkani) are to be rubbed together with some sour vegetable juice (such as lime juice), for three hours. Pills are then to be made, six ractis in weight, each, to be taken with honey and powdered bibhitaki. This medicine cures cough due to an abnormal excess of va'yu only.

बोलबद्ध रसः ।

रसभस्म विषं तुल्यं गन्धकं द्विगुणं मतम् । बोलतालकबाह्लीककर्कोटीमाक्षिकं निशा ॥ कण्टकारीयवक्षारलाङ्गलीक्षारसैन्धवम् । मधूकसारं संचूर्ण्य सप्ताहं चार्द्रकद्रवैः ॥ गुटिकां बदराकारां श्लेष्मकासापनुत्तये । भक्षयेद्बोलबद्धोऽयं रसः सश्वासपाण्डुजित् ।

Bolabaddha rasa.

One part, each, of incinerated mercury and aconite, two parts of sulphur, and one part, each, of bola, orpiment, safron, devada'li, copper-pyrites, haridra' (turmeric), kantaka'ri, javaksha'ra, alkali prepared from la'ngali, rock-salt, and madhuka-sa'ra (sugar-like essence of madhuka or mahua' flower) are to be rubbed together for seven days with the juice of ginger, and made into pills, six ractis in weight, each, (to be taken with a few drops of honey). This medicine cures cough due to abnormal excess of phlegm.

अग्निरसः ।

रसगन्धकपिप्पल्यो हरीतक्यक्षवासकम् । षडुत्तरगुणं चूर्णं बब्बुल-

क्वाथभावितम् ॥ एकविंशतिवाराणि शोषयित्वा विचूर्णयेत् । भक्षयामधुना हन्ति कासमग्निरसो ह्ययम् ॥

Agni rasa.

One part of mercury, two parts of sulphur, three parts of pippali, four parts of haritaki, five parts of bibhitaki, and six parts of roots of ba'saka are to be mixed together and subjected to bha'vana', for twenty one times, with the decoction of the bark of babbula. (Dose, one fourth of a tola') to be taken with a few drops of honey. This medicine cures cough.

स्वयमग्नि रसः ।

त्रिकटु त्रिफला चैला जातीफललवङ्गकम् । एतेषां समभागानां समपूर्वरसो भवेत् ॥ सञ्चूर्ण्यालोडयेत् क्षौद्रे भक्ष्यो निष्कद्वयं द्वयम् । स्वयमग्निरसो नाम्ना क्षयकासनिकृन्तनः ॥

Swayamagni rasa.

One part, each, of trikatu, triphala', ela', ja'tiphala, lavanga, and five parts of Agni rasa (described above) are to be mixed together, and taken every morning in doses of half a tola', a day, with honey.

सूर्यरसः ।

रसगन्धकताम्राभ्रं कणाशुण्ठ्यूषणं समम् । भूतमेकं विषं चैकं सूर्य्यः कासादिनाशकः ॥

Surya rasa.

Equal quantities of mercury, sulphur, copper, mica, pippali, shunthi, maricha, kattrinam, and aconite are to be mixed together. This medicine cures cough, etc.

कासरोगे पथ्यानि

स्वेदो विरेचनं छार्द्दधूमपानं समाशनम्। नस्यं निष्ठीवनं चैव कटुतिक्तकषायकम्॥ अन्नं रुक्षाल्पतीक्ष्णोष्णं योजयेत् कफरोगिणे। शालिषष्टिकगोधूमश्यामाकयवकोद्रवाः॥ आत्मगुप्तामाषमुद्गकुलत्थानां रसाः पृथक्। ग्राम्यौदकानूपधन्वमांसानि विविधानि च॥ सुरा पुरातनं सर्पिश्छागं चापि पयोघृतम्। वास्तुकं वायसीशाकं वार्त्ताकुबालमूलकम्॥ कण्टकारी कासमर्द्दो जीवन्ती सुनिषण्णकम्॥ द्राक्षाबिम्बी मातुलुङ्गं पौष्करं वासकस्त्रुटिः॥ गोमूत्रं रसोनं पथ्या व्योषमुष्णोदकं मधु। लाजा दिवसनिद्रा च लघून्यन्नानि यानि च। पथ्यमेतद् यथादोषमुक्तं कासगदातुरे॥

Deeds and diet salutary in cough :—

fomentation, purgation, vomiting, smoking herbal preparations specially prescribed (see page 60), snuff, spitting, taking of pungents, bitters, and astringents, eating in moderate quantities, sha'li rice, sastika rice, wheat, rice prepared from the seeds of shya'ma' and kodrava grass, barley, ba'nari seeds, soup of ma'sa, mudga, and kulattha grams, meat juice, liquor, clarified butter of long standing, goat's milk, clarified butter prepared from goat's milk, ba'stuka, leaves of ka'kama'chi, brinjals, green raddish, kantaka'ri, ka'samarda (especially its flowers), jivanti, sunisanna, grapes, bimbi, ma'tulunga fruit, roots of lotus, ba'saka leaves, small ela', cow's urine, garlics, trikatu, warm water, and honey.

कासरोगेऽपथ्यानि।

वस्तिं नस्यमसृङ्मोक्षं व्यायामं दन्तघर्षणम्। विष्टम्भीनि विदाहीनि रुक्षाणि विविधानि च॥ शकृन्मुत्रोद्गारकासवमिवेगविधारणम्। आतपं दुष्टपवनं रजोमार्गनिषेवणम्॥ मत्स्यं कन्दं सर्षपञ्च तुम्वीफलमुपोदिकाम्। दुष्टाम्बुचान्नपानञ्च विरुद्धान्यशनानि च। गुरु शीतञ्चान्नपानं कासरोगी परित्यजेत्॥

Deeds and diet injurious in cough :—

application of douche, snuff, letting out of blood, physical exercise, cleaning of the teeth by rubbing, exposure to the sun's rays, impure air, dust, walking, articles of food-stuff not easily digestible, those which are termed bida'hi (see page 7 Vol. IV), and all sorts of coarse food, not softened with butter or clarified butter; suppression of calls of nature and of belching, yawning, coughing, and vomiting,; fish, tubers in general, mustard seeds, gourds (ala'bu), upodika', impure food, water, and other drinks; articles of food stuff incongenial by combination, and those which are heavy and cold.

अथ हिक्काश्वासरोगाधिकारः।

अथ हिक्काश्वास-निदानम्।

विदाहिगुरुविष्टम्भिरुक्षाभिष्यन्दिभोजनैः। शीतपानाशनस्थान-रजोधूमातपानिलैः॥ व्यायामकर्म्मभाराध्ववेगाघातापतर्पणैः। हिक्काश्वासश्च कासश्च नृणां समुपजायते॥ श्लेष्मोपरुद्धगमनः पवनोऽतिदुष्टः। संदूषयन्ननु जलान्नवहाश्च नाड़ीः॥ आमाशयोद्भवमिमं विदधात्युरःस्थ. श्वासं च वक्रगमनो हि शरीरभाजाम्॥

Asthma and Hiccough.

Causes and symptoms :—

eating of articles of food-stuff of the following description; (a) those which are called "bida'hi" (see page 7, vol. IV); (b) those which are not easily digested; (c) those which cause flatulence and inactivity of the stomach; (d) those which are coarse and devoid of animal fat; and (e) those which increase phlegm; eating and drinking in excess of cold substance; dwelling in cold places; inhaling of dust and smoke; exposure to drafts of wind; physical exercise; lifting or carrying of heavy material; suppression of calls of nature; and actions tending to irritate the body, such as fasting.

Wind arising out of the stomach, and already much vitiated by phlegm and pittam, and sometimes obstructed in its upward movement by accumulated phlegm, comes to a stand-still, and is confined in the lungs. This wind vitiates those passages which carry food and fluids, and tries to move in wrong directions, giving rise to difficulty in breathing or asthma.

अथ हिक्काश्वास-चिकित्सा।

यत् किञ्चित् कफवातघ्नमुष्णं वातानुलोमनम्। भेषजं पानमन्नं वा हिक्काश्वासेषु तद्धितम्॥ हिक्काश्वासातुरे पूर्व्वं तैलाक्ते स्वेद इष्यते। स्निग्धैर्लवणयोगैश्च मृदु वातानुलोमनम्। ऊर्ध्वाधः शोनं शक्ते दुर्वले शमनं मतम्॥ कोलमज्जाञ्जनं लाजा तिक्ता काञ्चनगैरिकम्। कृष्णा धात्री सिता शुण्ठी कासीसं दधिनाम च॥ पाटल्याः सफलं पुष्पं कृष्णा खर्जूरमस्तकम्। षडेते पादिका लेहा हिक्काघ्ना मधुसंयुताः॥ मधुकं मधुसंयुक्तं पिप्पली शर्करान्विता। नागरं गुड़संयुक्तं हिक्काघ्नं नावनत्रयम्॥ मधुसौवर्च्चलोपेतं मातुलुङ्गरसं पिबेत्।

हिक्कार्त्तस्य पयश्छागं हितं नागरसाधितम्॥ कृष्णामलक-शुण्ठीनां चूर्णं मधुसितायुतम्। मुहुर्म्मुहुः प्रयोक्तव्यं हिक्काश्वास-निवर्हणम्॥ हिक्काश्वासी पिबेद् भार्गीं सविश्वामुष्णवारिणा। नागरं वा सिताभार्गीं सौवर्च्चलसमन्विताम्॥ प्राणावरोधतर्ज्जनविस्मापन-शीतवारिपरिषेकैः। चित्रैः कथाप्रयोगैः शमयेद्धिक्कां मनोऽभिघातैश्च॥ कासमर्द्दप्रसूनानां रसपानेन सत्वरम्। व्यञ्जनभोजनात् तेषामपि हिक्का निवर्त्तते॥ प्रवालशङ्खत्रिफलाचूर्णं घृतमधुप्लुतम्। पिप्पली गैरिकञ्चेति लेह्यो हिक्कानिवारणः॥ नारिकेलस्य पुष्पाणि श्वेतचन्दनमेव च। हिक्काञ्च प्रबलां हन्ति धारणात् तु न संशयः॥ अप्यसाध्यां नयत्यन्तं हिक्कां क्षौद्रविलेहनम्॥ शर्करामरिचं चूर्णं लीढ़ं मधुयुतं मुहुः। निहन्ति प्रबलां हिक्कामसाध्यामपि देहिनाम्॥ हिक्कां हरति प्रबलां श्वासमपि प्रवृद्धं जयति। शिखिपुच्छभूतिपिप्पलीचूर्णं मधुमिश्रितं लीढ़म्॥ हिक्काघ्नः कदलीमूलरसः पेयः सशर्करः। कर्षं कलिफलचूर्णं लीढ़ञ्चात्यन्तं मधुना मिश्रम्। अचिराद्धरति श्वासं प्रबलामूर्द्ध-हिक्काञ्चैव॥ अभयानागरकल्कं पौष्करयावशूकमरिचकल्कं वा। तोयेनोष्णेन पिबेच्छ्वासी हिक्की च तच्छान्त्यै॥ गुड़ं कटुकतैलेन मिश्रयित्वा समं लिहेत्। त्रिसप्ताहप्रयोगेण श्वासं निर्मूलतो जयेत्॥ कुष्माण्डशिफाचूर्णं पेयं कोष्णेन वारिणा। शीघ्रं प्रशमयेच्छ्वासं कासं चैव सुदारुणम्॥ कृष्णासैन्धवचूर्णं स्वरसेन शृङ्गवेरस्य हि। यो लेढ़ि शयनकाले स जयति सप्ताहतः श्वासान्॥ गन्धकं मरिचं साज्यं श्वासकासकफापहम्। असाध्यां साधयेद्धिक्कां सितयैलभवं रजः॥

Treatment of Cough and Asthma.

Some simple remedies.

(1) Any medicine, food, or drink having the property of

destroying phlegm, wind, and producing heat when digested, is salutary in hiccough and asthma.

(2) The belly and chest of a patient, suffering from hiccough and asthma, should, first of all, be rubbed with oil, and then fomented with a substance having the property of pacifying va'yu, and mixed with salt and some kind of oil or fat, and mildly heated. He may also be required to purge and vomit, if he is sufficiently strong ; otherwise, he is to take internal medicines only, for the cure of his ailments.

(3) Hiccough may be stopped by licking with honey any one of the following six :—(a) the kernel contained inside the stone of a jujube fruit, mixed with sauvira-anjanam and fried paddy, devoid of husks ; (b) katuki and red ochre, (c) pippali, a'malaki, sugar, and shunthi , (d) kernel of a kapittha fruit and ka'sisa ; (e) flower and fruit of pa'tali ; and (f) pippali and the soft pulp at the head of a date tree.

(4) Any one of the following three, taken as a snuff, cures hiccough :—(a) powdered jastimadhu mixed with honey ; (b) powdered pippali mixed with sugar, and (c) powdered shunthi mixed with molasses.

(5) Hiccough is cured by (a) taking the juice of bijapura (citrus) mixed with honey and sauvarchala (nitre) ; or goats' milk boiled with an equal quantity of water and one eighth its weight of shunthi, the boiling being stopped after the combined liquid is reduced to half its quantity.

(6) Hiccough and cough are stopped by the repeated taking of the powders, taken in equal quantities, of pippali, a'mlaki, and shunthi, mixed with honey and sugar.

(7) Hiccough and asthma are cured by taking (a) an equal quantity of the bark of bha'rgi and shunthi, mixed with hot water, or (b) an equal quantity of shunthi, sugar, bha'rgi and sauvarchala (salt-petre).

(8) Hiccough may be stopped by any one of the following :—a temporary suppression of respiration, threatening the patient, causing his surprise, sprinking of cold water on him, using pleasing words to him, or wounding his feeling (by false and unpleasant accusations).

(9) Hiccough is stopped by taking the juice of the leaves of ka'samarda or by taking them, prepared as a pot herb.

(10) The licking of the following may put a stop to hiccough :—equal quantities of incinerated corals, incinerated conch shells, triphala', pippali, and powdered red ochre, mixed with clarified butter and honey.

(11) Equal quantities of cocoa-nut flower and white sandal, pestled together with water and kept inside the mouth, puts a stop to hiccough, however violent.

(12) Licking of honey puts a stop to hiccough.

(13) Hiccough, however obstinate, is put a stop to by the repeated licking, at small intervals, of sugar and powdered maricha, mixed with honey.

(14) Hiccough and asthma, however violent, may be stopped by licking peacock's feather, reduced to ashes by being heated confined in two earthen basins, mixed with powdered pippali and honey.

(15) Hiccough is stopped by the drinking of the juice of the tuber of banana, mixed with sugar.

(16) Hiccough and asthma are stopped quickly by licking one tola' of powdered bibhitaki mixed with honey.

(17) Hiccough and cough are cured by drinking with hot water (a) haritaki and shunthi, or (b) tuber of lotus, javaksha'ra and powdered maricha.

(18) Molasses (preferably of more than one year's standing, mixed with mustard oil, taken every day for three weeks, cures asthma radically.

(19) Cough and asthma are cured by taking (in doses of

one fourth of a tola' a day) powdered roots of kusma'nda mixed with hot water.

(20) Asthma is cured in a week, by licking every night, just before going to bed, (six ractis, each, of) powdered pippali and rock-salt, mixed with ginger juice.

(21) Sulphur mixed with powdered maricha, puts an end to asthma, cough, and waste, if taken with clarified butter.

(22) Powdered ela' mixed with sugar puts a stop to hiccough, however malignant.

अथ हिक्काश्वासे धूमप्रयोगः ।

नैपाल्या गोविषाणाद्वा कुष्ठात् सर्ज्जरसस्य वा । धूमं कुशस्य वा यत्नात् पिवेद्धिक्कोपशान्तये ॥ निर्धूमाङ्गारनिक्षिप्तं हिंगुमाषभवं रजः । हिक्काः पञ्चापि हन्त्याशु धूमः पीतो न संशयः ॥ माषचूर्णभवो धूमो हिक्कां हन्ति न संशयः । कनकस्य फलं शाखां पत्रं संकुट्य यत्नतः । शोषयित्वा च तद्धूमपानाच्छ्वासो विनश्यति ।

Smoking in hiccough and asthma.

(1) Smoking of any one of the following may pacify hiccough :—realger, cow's horn, kustham, resin, and kusha grass.

(2) Hiccough is pacified by inhaling the smoke of hingu and powdered ma'sa gram, thrown upon smokeless charcoal fire.

(3) Hiccough is pacified by inhaling the smoke of ma'sa grams only.

(4) Asthma is cured by inhaling the smoke of the fruits, branches, and leaves of black dhatura', previously cut into pieces and dried.

हिक्काश्वासयो रसप्रयोगः ।

वीरेन्द्र रसः ।

सूतकं गन्धकं लौहं विषमभ्रकमेव च । विड़ङ्गं रेणुकं मुस्तमेला-ग्रन्थिककेशरम् ॥ त्रिकटु त्रिफला शुल्वभस्मजैपालचित्रकम् । एतानि समभागानि द्विगुणो दीयते गुड़ः ॥ कासे श्वासे कफे गुल्मे प्रमेहे विषमज्वरे । सूतायां ग्रहणीदोषे शूले पाण्ड्वामये तथा । हस्तपदादि-दाहेषु वीरेन्द्ररसः शस्यते ॥

Iatro chemical treatment of hiccough and asthma.

Birendra rasa.

Equal quantities of mercury, sulphur, iron, aconite, mica, biranga, renuka, musta', ela', roots of pippali na'gakeshara, trikatu, triphala', copper, croton seeds, and roots of chitraka are to be rubbed with molasses (preferably of many year's standing). (Dose, one fourth of a tola'). This medicine cures cough, asthma, excess of phlegm, gulma, spermatorrea, chronic fever, chronic diarrhœa in a woman after child birth, colic, anemia, and sensation of heat in the palms of the hands and feet.

चञ्चलादि लौहम् ।

चञ्चलामलकीद्राक्षाकोलास्थिमधुशर्कराविडङ्गपुष्करैर्युक्तं लौहं हन्ति सुदुस्तराम् । हिक्कां छर्द्दिं महाश्वासं त्रिरात्रेण न संशयः ॥

Chanchala'di lauham.

One part, each, of pippali, a'malaki, grapes, kernel of the stone of jujube fruits, jastimadhu, sugar, biranga, and puskara mulam are to be rubbed with eight parts of iron (and made into

pills, six ractis, each). This medicine cures, in three dyas, hiccough, vomiting, and asthma.

श्वासारि लौहम् ।

कर्षद्वयं लौहचूर्णं कर्षार्द्धमभ्रमेव च । सिताकर्षद्वयञ्चैव मधुकर्षद्वयं तथा ॥ त्रिफला मधुकं द्राक्षा कणा कोलास्थि वंशजा । तालीशपत्रं वैडङ्गमेला पुष्करकेशरम् ॥ एतानि श्लक्ष्णचूर्णानि कर्षार्धञ्च समांशिकम् । लौहे च लौहदण्डेन मर्द्दयेत् प्रहरद्वयम् ॥ ततो मात्रां लिहेत् क्षौद्रैर्बुद्ध्वा दोषबलाबलम् । इदं श्वासारिलौहञ्च महाश्वासं विनाशयेत् ॥ कासं पञ्चविधञ्चैव रक्तपित्तं सुदारुणम् । एकजं द्वन्द्वजञ्चैव तथैव सान्निपातिकम् । निहन्ति नात्र सन्देहो भास्करस्तिमिरं यथा ॥

Shwa'sa'ri lauham.

Two tola's of iron, half a tola' of mica, two tola's of sugar, two tola's of honey, and half a tola', each, of triphala', jastimadhu, grapes, pippali, kernel of the stone of jujube fruits, banshalochana, ta'lishapatra, biranga, ela', roots of lotus or of puskara, and na'gakeshara, are to be rubbed together in an iron mortar by means of an iron rod for six hours. (Dose, six ractis, a day), to be taken with honey. This medicine cures asthma, cough, and hemeptosis.

श्वासकुठार रसः ।

रसं गन्धं विषं टङ्कं शिलोषणकटुत्रिकम् । सर्व्वं संमर्द्य दातव्यो रसः श्वासकुठारकः ॥ वातश्लेष्मसमुद्भूतं कासं श्वासं स्वरक्षयम् । नाशयेन्नात्र सन्देहो वृत्रमिन्द्राशनिर्यथा ॥

Shwa'sa-kutha'ra rasa.

Equal quantities of mercury, sulphur, aconite, borax, realger, maricha, and trikatu are to be rubbed together (with water), and made into pills (one racti, in weight, each). This medicine cures cough, asthma, and hoarseness of voice, due to va'ya and kapha.

महाश्वासकुठार रसः ।

रसं गन्धं विषञ्चैव टङ्कणं च मनः शिलम् । एतानि समभागानि मरिचञ्चाष्ट टङ्कनात् ॥ टङ्कषट्कं त्रिकटुकं खल्ले सर्व्वं विचूर्णयेत् । महाश्वासकुठारोऽयं विषमश्वासकासजित् ॥ प्रतिश्यायं क्षतक्षीणमेकादशविधं क्षयम् । हृद्रोगं पार्श्वशूलञ्च स्वरभेदञ्च दारुणम् ॥ सान्निपातं तथा तन्द्रां प्रमेहांश्च विनाशयेत् । गता संज्ञा यदा पुंसां तदा नस्यं प्रदापयेत् ॥ घ्रापयेन्नासिकारन्ध्रे संज्ञाकारणमुत्तमम् । सूर्य्यावर्त्तार्द्धभेदौ च दुःसहाञ्च शिरोव्यथाम् ॥ अनुपानं पर्णरसमार्द्रकस्य रसं तथा ॥

Maha'-shwa'sa-kutha'ra rasa.

One part, each, of mercury, sulphur, aconite, borax, and realger ; eight parts of maricha ; and three parts, each, of pippali and shunthi are to be rubbed together (with water) and made into pills (one racti in weight, each), to be taken with the juice of betel leaves and ginger. This medicine cures asthma, cough, catarrah, weakness due to ulcers, waste, heart disease, pain in the sides, hoarseness of sound, abnormal excess of va'yu, pittam, and kapha, drowsiness, spermatorrea, and all sorts of headache. In case, the patient is in a state of unconsciousness, this medicine is to be used as a snuff to restore his consciousness.

श्वासभैरव रसः।

रसं गन्धं विषं व्योषं मरिचं चव्यचित्रकम्। आर्द्रकस्य रसेनैव संमर्द्द्य वटिकां ततः॥ गुञ्जाद्वयप्रमाणेन खादेत् तोयानुपानतः। स्वरभेदं निहन्त्याशु श्वासं कासं सुदुर्जयम्॥

Shwa'sa-bhairava rasa.

Equal quantities of mercury, sulphur, aconite, trikatu, maricha, chavya, and chitraka roots, are to be rubbed with ginger juice, and made into pills, two ractis in weight, each, to be taken with water. This medicine cures asthma, cough, and hoarseness of voice.

सूर्य्यावर्त्त रसः।

सूतकं गन्धको मर्द्द्यौ यामैकं कन्यकाद्रवैः। द्वयोस्तुल्यं ताम्रसूत्रं पूर्व्वकल्केन लेपयेत्॥ दिनैकं वालुकायन्त्रे पाच्यमादाय चूर्णयेत्। सूर्य्यावर्त्तरसो ह्येष द्विगुञ्जः श्वासकासनुत्।

Surya'varta rasa.

One part, each, of mercury and sulphur are to be rubbed together for three hours with the juice of kanya' and made into a paste, with which are to be mixed two parts of copper wire (purified and cut into pieces). The substance is then to be (duly dried), put into a putam, and heated in a Ba'luka' jantram, for one day. Dose, two ractis, a day. This medicine cures asthma and cough.

श्वासचिन्तामणि रसः।

द्विकर्षं लौहचूर्णस्य तदर्द्धं गन्धमभ्रकम्। तदर्द्धं पारदं ताप्यं पारदार्द्धेन मौक्तिकम्॥ शानमानं हेमचूर्णं सर्व्वं संमर्द्द्य यत्नतः।

कण्टकारीरसैश्चापि शृङ्गवेररसैस्तथा॥ छागीक्षीरेण मधुकैः क्रमेण मतिमान् भिषक्। गुञ्जाचतुष्टयश्चास्य विभीतकसमन्वितम्। भक्षयेत् श्वासकासार्त्तो राजयक्ष्मनिपीडितः॥

Shwa'sa-chintamani rasa.

Two tola's of iron, one tola' of sulphur, one tola' of mica, half a tola', each, of mercury and copper-pyrites, and one fourth tola', each, of pearls and gold are to be rubbed together with the juices of kantaka'ri, ginger, goat's milk, and jasti-madhu, and made into pills, four ractis in weight, each, to be taken with powdered bibhitaki. This medicine cures asthma, cough, and consumption.

श्वासान्तक रसः।

सूतः षोडश तत्समो दिनकरस्तस्यार्द्धभागो वलिः। सिन्धुस्तस्य समः सुसूक्ष्ममृदितः षट् पिप्पलीचूर्णतः। जम्वीरस्वरसेन मर्द्दितमिदं तप्तं सुपक्वं भवेत्। कासश्वासकगुल्मशूलजठरं पाण्डुं लिहन्नाशयेत्॥

Shwa'sa'ntaka rasa.

Sixteen parts, each, of mercury and copper; eight parts, each, of sulphur and rocksalt; and six parts of powdered pippali are to be rubbed with lime juice. The compound is then to be dried, put into a putam, and heated by Laghuputam. This medicine cures cough, asthma, gulma, colic, udararoga, and anemia, (Dose, one racti, each).

श्वासहर रसः।

पारदं गन्धकं चैव पलमेकं पृथक् पृथक्। पलत्रयं त्रिकटुं च वङ्ग-मेकपलं क्षिपेत्। सर्वमेकत्र संयोज्य दिनानि त्रीणि मर्द्दयेत्। गोमूत्रेण

तथा त्रीणि दिनानि परिमर्दयेत् । माषमितां वटीं कुर्यात् छायाशुष्कां तु कारयेत् । नित्यमेकां वटीं खादेत् दिनानि त्रिंशदेव च । श्वासकासज्वरहरमग्निमान्द्यारुचिप्रणुत् ॥

Shwa'sahara rasa.

Four tola's, each, of mercury and sulphur, twelve tola's of trikatu, and four tola's of tin are to be rubbed together for three days ; and again for three days with cow's urine. Pills are then to be made, six ractis in weight, each, to be dried in a shady place. One of such pills is to be taken every day, for thirty days. This medicine cures asthma, cough, fever. slowness of the digesting heat, and aversion to food.

ताम्र रसः ।

पक्वताम्रे रसः पिष्टो वलिना हिक्किनां हितः ॥

Ta'mra rasa.

Mercury, rubbed with incinerated copper and sulphur, pacifies hiccough.

सप्तामृत रसः ।

रसभागो भवेदेको गन्धको द्विगुणो मतः । त्रिभागा पिप्पली ग्राह्या चतुर्भागा हरीतकी ॥ विभीतः पञ्चभागस्तु वासा षड्गुणिता भवेत् । भार्गी सप्तगुणा ग्राह्या सर्वं चूर्णं प्रकल्पयेत् ॥ वकुलक्वाथमादाय भावयेदेकविंशतिः । विभीतकप्रमाणेन मधुना गुटिकां चरेत् ॥ एकैकं भक्षयेत् प्रातः सप्तामृताभिधो रसः । श्वासकासादिकं व्याधिं तत्क्षणादेव नाशयेत् ॥

Sapta'mrita rasa.

One part of mercury, two parts of sulphur, three parts of pippali, four parts of haritaki, five parts of bibhitaki, six parts of ba'saka, and seven parts of bha'rgi are to be rubbed together and subjected to bha'vana' for 21 times with the decoction of babbula. The compound is then to be rubbed with honey and made into pills, one tola' in weight, each, to be taken in the morning, only one pill a day. This medicine cures asthma and cough.

नीलकण्ठ रसः ।

सूतं शुल्वं सुलोहं वलिममृतयुतं त्रित्रिकं रेणुकाब्दं गण्डीरं केशराग्निं द्विगुणगुड़युतं मर्दयित्वा समस्तम् । कुर्यात् कोलास्थिमात्रान् सुरुचिरवटकान् भक्षयेत् प्राग्दिनादौ पथ्याशी सर्वरोगान् हरति च नितरां नीलकण्ठाभिधानः ॥

Nilakantha rasa.

One part, each, of mercury, copper, iron, sulphur, aconite, trikatu, triphala', trija'taka (ela', guratwak, and tejapatra, taken in equal quantities and combined), renuka, musta, gandira (sha'lincha), na'gakeshara, and roots of chitraka ; and twenty six parts of molasses are to be mixed together and made into pills, six ractis in weight, each, to be taken early in the morning. This medicine cures all sorts of disease.

श्वासकासकरिकेशरी रसः ।

तारताम्ररसपिप्पलिकाशिलागन्धतालसमभागिकं रसैः । आटरूषसुरसार्द्रसंभवैः मर्दय प्रकुरु गोलकं ततः ॥ मृत्स्नया च परिवेष्ट्य गोलकं यामयुग्ममथ भूधरे पचेत् । गन्धकेन कुरु तत्समं ततश्चाटरूष-

कटुकैश्च भावयेत् ॥ श्वासकासकरिकेशरीरसो वल्लमस्य परिसेवयेद् बुधः ।

Shwa'sa-ka'sa-kari-kesari rasa.

Equal quantities of mercury, silver, copper, rasa-pisti (see page 307, Vol. I), realger, sulphur, and orpiment are to be rubbed together with the juices of ba'saka, tulasi, and ginger, and made into a lump which is to be dried, confined in a crucible which is to be coated all over with mud and dried. This crucible is to be heated by Bhudhara Jantram (see page 262, Vol. I) for six hours. When cooled, the product is to be taken out, powdered, mixed with an equal quantity of sulphur, and subjected to bha'vana' with the juices of ba'saka and trikatu. Dose, three ractis, a day. This medicine cures asthma and cough.

हिक्कानाशन रसः ।

रसगन्धकभस्माभ्रतालताप्योपलं क्रमात् । भागवृद्धं वचाकुष्ठहरिद्रा-क्षारचित्रकैः ॥ सपाठालाङ्गलीव्योषसैन्धवाक्षविषैः समम् । भावितं भृङ्गनीरेण हिक्कावैस्वर्यकासनुत् ॥

Hicca-na'shana rasa.

One part of mercury, two parts of sulphur, three parts of mica, four parts of orpiment, five parts of copper-pyrites, six parts of opal (see page 258, vol. III), and one part, each, of bacha', kustham, haridra', javaksha'ra, roots of chitraka, pa'tha', la'ngali, trikatu, saindhava, bibhitaki, and aconite are to be rubbed together and subjected to bha'vana' with the juice of bhringara'ja. This medicine cures hiccough, and hoarseness of voice and cough.

शिलापूत रसः ।

चूर्णं पाठेन्द्रवारुण्योर्भाण्डे दत्त्वाथ कुनटीम् । तत्पृष्ठे शुद्धसूतं तु कुनट्यंशं प्रदापयेत् । सूतार्द्धं कुनटीचूर्णं तस्यार्द्धं पूर्वमूलिकाः ॥ चूर्णं दत्त्वा पचेच्च चुल्ल्यां यामाष्टं मृदुवह्निना । शिलापूतो रसो नाम हन्ति हिक्कां त्रिगुंजकः ॥

Shila'puta rasa.

Take one part of powdered pa'tha' and the same quantity of powdered indra-ba'runi, and mix them together. Take four parts of purified manas-shila' (realger) and eight parts of purified mercury. Put in an earthen vessel the mixed powders of patha' and indra ba'runi, upon which is to be put a little of the realger. Upon the latter, put the whole of the mercury referred to above. Upon this mercury, put the remaining quantity of the realger. Cover the vessel with an earthen pot, and close the joint by mud and rags, as usual. Then place the vessel upon mild heat for twenty-four hours. This medicine cures asthma. Dose, three ractis, a day.

मन्थानभैरव रसः ।

मृतसूतं मृतं ताम्रं हिंगु पुष्करमूलकम् । सैन्धवं गन्धकं तालं कटुकं चूर्णयेत समान् ॥ देवदालीपुनर्नव्यो र्निगुण्डीमेघनादयोः । तिक्तकोशातकीद्रावै र्दिनैकं मर्दयेद् दृढम् ॥ माषमात्रं लिहेत् क्षौद्रैः रसं मन्थानभैरवम् । कफरोगप्रशान्त्यर्थं निम्बक्वाथं पिबेदनु ॥

Mantha'na bhairava rasa.

Equal quantities of incinerated mercury, copper, hingu, puskara mulam, rock-salt, sulphur, orpiment, and maricha are to be rubbed steadily, one day each, with the juice of the

following in succession :—devada'li, punarnaba', nirgundi, meghana'da, and bitter kosha'taki. Dose, six ractis, a day, to be taken with honey.

पर्पटी रसः ।

रसं द्विगुणगन्धेन मर्द्दयित्वा सभृङ्गकम् । लोहपात्रे घृताभ्यक्ते द्रावितं वदराग्निना ॥ ऊर्द्धाधो गोमयं दत्त्वा कदल्याः कोमले दले । स्निग्धया च ह्ययोदर्व्या पर्पटाकारतां नयेत् ॥ लौहपात्रे विनिक्षिप्ता लौहपर्पटिका भवेत् । ताम्रपात्रे विनिक्षिप्ता ताम्रपर्पटिका भवेत् ॥ विषपादं च युञ्जीत तत्साध्येष्वामयेषु च । सुरसाया जयन्त्याश्च कन्यकाटकरूषयोः ॥ त्रिफलाया मुनेर्भार्ग्यां मुण्ड्यास्त्रिकटुचित्रयोः । भृङ्गराजस्य वह्नेश्च प्रत्यहं द्रवभावितम् ॥ आर्द्रकस्य रसेनापि सप्तधा भावयेत् पुनः । अङ्गारैः स्वेदयेदीषत् पर्पटीरसमुत्तमम् ॥ गुञ्जार्द्धकं ददीतास्य ताम्बुलीपत्रसंयुतम् । पिप्पलीदशकैः क्वाथं निर्गुण्ड्याश्चानुपाययेत् । स्वरभङ्गे कफे श्वासे प्रयोज्यः सर्व्वदा रसः ॥ मासत्रयं च सेवेत कफश्वासनिवृत्तये ॥ त्रिकण्टकस्य मूलानि शुण्ठीं संक्षुद्य निक्षिपेत् । अजाक्षीरे सनीरार्द्धे यावत् क्षीरं विपाचयेत् ॥ तत् क्षीरं पाययेद्रात्रौ सकणं भोजनेऽपि च । कुष्माण्डं वर्जयेच्चिञ्चां वृन्ताकं कर्कटीमपि ॥ आरणालं च तैलं च स्त्रीसंगं च विवर्जयेत् । सहिंगुजीरकव्योषैः शमयेद् ग्रहणीं रसः । दशमूलाम्भसा वातज्वरं त्रिकटुना कफम् ॥ ज्वरं मधुकसारेण पञ्चकोलेन सर्व्वजम् । यक्ष्माणं मधुपिप्पल्या गोमूत्रेण गुदाङ्कुरान् ॥ शूलमेरण्डतैलेन पाण्डुशोफं सगुग्गुलुः । कुष्ठानि भृङ्गभल्लातवाकुचीपञ्चनिम्बकैः ॥ धत्तूरबीजसंयोगात् मेहोन्मादविनाशनी । अपस्मारं निहन्त्याशु व्योषनिम्बदलैः सह ॥ स्तनंधयशिशूनां तु नितरां पर्पटी हिता । सविषां पर्पटीं किन्तु तेषां पक्षे विवर्जयेत् । पथ्यात्त-

चूर्णादिवशाद् व्याधींश्चान्यान् सुदुस्तरान् ॥ सजातीफलशीतोदं योजयेत् पर्पटीरसम् । पित्ताजीर्णे शिरश्चास्य शीततोयेन सेचयेत् ॥

Parpati rasa.

One part of mercury and two parts of sulphur are to be rubbed together with the juice of bhringara'ja, and made into a parpati in the same way as Rasa parpati (see page 262, Vol. IV). In preparing this parpati, the ladle to be used may be made of copper as well as of iron. Mix with this parpati one fourth its weight of aconite, for use in those cases only where aconite is considered salutary (otherwise, do not mix aconite with it). (Whether mixed or unmixed with aconite), the medicine is then to be subjected to bha'vana', for one time, each, with the juice or decoction of surasa' (tulasi), jayanti, kanya', ba'saka, triphala', baka, bha'rgi, mundiri, trikatu, roots of chitraka, bhringara'ja, and bhalla'taka ; and for seven times, with the juice of ginger. The parpati is then to be heated a little by means of a char-coal fire. Dose, half a racti, each, to be taken with a piece of betel leaf and ten in number of pippali, decoction of nirgundi being drunk after taking the medicine. This medicine may always be applied in hoarseness, cough, and asthma. Goats' milk, mixed with an equal quantily of water is to be boiled with the roots of gokshura and shunthi, and reduced to half of the original quantity of the milk. This boiled milk is to be cooled, mixed with a little of powdered pippali, and drunk at night. Powdered pippali should also be mixed with food taken at other times. The following are to be avoided while taking the medicine :—kusma'nda, chincha', brinta'ka, karkati, a'rana'la, oil, and sexual intercourse.

This medicine cures grahani, if taken with honey, hingu, jeera', and trikatu. It cures fever due to va'yu, if taken with the dococtiou of dashamula, and an excess of kapha,

if taken with honey and trikatu. It cures fever in general (except that due to consumption), if taken with honey and the essence of the flowers of madhuka (mahua') and panchakola (pippali, roots of pippali, chavya, roots of chitraka, and shunthi, taken in equal quantities). It cures phthisis, if taken with honey and a little of pippali, and lumps of flesh grown in the rectum due to piles, if taken with cow's urine. It cures colic, if taken with castor oil, anemia and swelling due to anemia, if taken with honey and guggulu. It cures leprosy, if taken with bhringara'ja, bhalla'taka, ba'kuchi, and five different parts of nimba (viz. its flowers, leaves, fruits, bark, and roots). This medicine cures spermatorrea and insanity, if taken with honey and the seeds of dhattura, It cures epilepsy, if taken with honey, trikatu, and leaves of nimba. It cures many other serious diseases, if taken with honey, haritaki, and bibhitaki. In indigestion due to an excess of pittam, this medicine should be taken with ja'tiphala and cold water, the head of the patient being wetted with cold water.

All sorts of parpati are especially efficacious to infants fed on milk only, but a parpati, mixed with aconite or any other poison, should on no account, be given to an infant.*

पञ्चवक्त्र रसः ।

कर्षैकं गन्धकं शुद्धं घृतैश्चोष्णोदकैः पिवेत् । कफं हन्त्यथवा क्षौद्रैः पञ्चवक्त्ररसः खलु ।

Panchabaktra rasa.

(See page 109, Vol. IV).

One tola' of purified sulphur mixed with clarified butter

* This medicine, if not mixed with aconite, may be used in doses from 2 to 10 ractis, and in the same way as rasa-papati (See page 262 Vol. IV).

and hot water cures an excess of phlegm. Panchabaktra rasa rubbed with honey may also be used for the same purpose.

अथ पथ्यापथ्यविधिः ।

हिक्कारोगे पथ्यानि ।

स्वेदनं वमनं नस्यं धूमपानं विरेचनम् । निद्रा स्निग्धानि चान्नानि मृदूनि लवणानि च ॥ जीर्णाः कुलत्था गोधुमाः शालयः षष्टिका यवाः । एणतित्तिरिलावाद्या जाङ्गला मृगपक्षिणः ॥ पक्वं कपित्थं रसोनं पटोलं बालमूलकम् । पौष्करं कृष्णतुलसी मदिरा नलदम्बु च ॥ उष्णोदकं मातुलुङ्गं माक्षिकं सुरभीजलम् । अन्नपानानि सर्वाणि वातश्लेष्महराणि च ॥ शीताम्बुसेकः सहसा त्रासो विस्मापनं भयम् । क्रोधो हर्षः प्रियोद्वेगः प्राणायामनिषेवणम् ॥ दुग्धसिक्तमृदाघ्राणं कूर्च्च धाराजलार्पणम् । नाभ्यूर्द्धघातनं दाहो दीपदग्धहरिद्रया । पादयोद्वयंगुलान्नाभेरूर्द्धश्चे ध्यानि हिक्किनाम् ॥

Diet and actions salutary in Hiccough :—

fomentation, vomiting, snuff, smoking (in the way stated in page 88), purgation, sleeping, food mixed with clarified butter or any other animal fat, mild salt, kulattha grams, wheat, sha'li rice, sasti rice, and barley, of one to three years' standing, meat of ena (a kind of black deer), tittiri, la'ba, and other wild birds and animals; ripe kapittha, garlic, patola, tender raddish, roots of lotus, leaves of black tulsi, wine, lemons, hot water, citrus, honey, cows' urine, all sorts of food and drink having the property of pacifying va'yu and kapha; bath in cold water, sudden fear and surprise; anger, amusement, anxiety for those who are dear; pra'na'ya'ma (control of respiration as described in the treatises on yoga);

smell of earth burnt and soaked with water, pouring of water in showers upon those parts of the body known by the name of "kurcha"; rubbing the upper part of the navel, burning the skin, by means of a piece of turmeric burnt by the wicker of an earthen lamp lit with vegetable oil, at two angulis* above the feet and a little above the navel.

हिक्कारोगेऽपथ्यानि ।

वातमूत्रोद्गारकासशकृद्वेगविधारणम् । रजोऽनिलातपायासान् विरुद्धान्यशनानि च ॥ विष्टम्भीनि विदाहीनि रूक्षाणि कफदानि च । निष्पावं पिष्टकं माषं पिण्याकानूपजामिषम् ॥ अविदुग्धं दन्तकाष्ठं वस्तिं मत्स्यांश्च सर्षपान् । अम्लं तुम्बीफलं कन्दं तैलभृष्टमुपोदिकाम् । गुरु शीतश्चान्नपानं हिक्कारोगी विवर्जयेत् ॥

Diet and actions injurious in hiccough :—

suppression of calls of nature in respect of wind (i.e., passing of wind through the rectum, yawning, sneezing, etc.), urination, belching, coughing, and passing of stools; exposure to (wind mixed with much of) dust, drafts of air, and rays of the sun; actions causing exertion, articles of food-stuff incongenial by combination (see page 9, Vol. IV), food which is not easily digested and is kept in the stomach, unchanged for a long time, food known as bida'hi (see page 7, Vol. IV), food which is coarse and not mixed with clarified butter, food which increases phlegm, all sorts of beans, pistaka (food prepared with rice, grams, etc. pestled and baked), ma'sha gram, pestled seeds of mustard or sesamum, meat of animals called a'nupa, ram's milk, cleansing the teeth by means of brush, application

* An anguli is one sixteenth part of a foot.

of douche, fish, mustard seeds, sours, ala'bu (gourd), tubers, food fried with oil, upodika', and food and drinks difficult to be digested.

श्वासरोगे पथ्यानि ।

विरेचनं स्वेदनधूमपानं प्रच्छर्दनानि स्वपनं दिवा च । पुरातनाः षष्टिकरक्तशालिकुलत्थगोधूमयवाः प्रशस्ताः ॥ शशाहिभुक्तित्तिरिलावदक्षशुकादयो वन्यमृगद्विजाश्च । पुरातनं सर्पिरजाप्रसूतं पयो घृतञ्चापि सुरा मधूनि ॥ निदिग्धिका वास्तुकतण्डुलीयं जीवन्तिकामूलकपोतिकञ्च । पटोलवार्त्ताकुरसोनपथ्याजम्बीरबिम्बीफलमातुलुङ्गम् । द्राक्षा त्रुटिः पौष्करमुष्णवारि कटुत्रयं गोजनितश्च मूत्रम् ॥ अन्नानि पानानि च भेषजानि कफानिलघ्नानि च यानि यानि ॥ वक्षःप्रदेशादपि पार्श्वयुग्मे करस्थयोर्मध्यमयोर्द्वयोश्च । प्रदीप्तलौहेन च कण्ठकूपे दाहोऽपि च श्वासिनि पथ्यवर्गः ॥

Diet and actions salutary in asthma :—

purgation, fomentation, smoking (as prescribed in page 88), vomiting, sleeping in day time, rice of sastika and sha'li paddy, kulattha gram, barley, wheat of one to two years' standing; meat of hare, peacock, tittiri, la'ba, cock, shuka, and other wild animals and birds, clarified butter of many years' standing (for rubbing the chest and abdomen), goat's milk, clarified butter prepared from the same; wine (except when medicines prepared from minerals are taken), honey (which is not to be taken heated, in hot weather, in heated condition of the body, and just before or after physical exercise and exposure to heat), kantaka'ri, ba'stuka, tanduliya, jivanti, mulaka (raddish), upodika', patola, ba'rta'ku (brinjal), garlic, haritaki, lime juice, bimbi, ma'tulunga (citrus), ela',

roots of lotus, hot water, trikatu, cow's urine, and all sorts of food, drinks, and medicines having the property of pacifying va'yu and kapha.

श्वासरोगेऽपथ्यानि।

मूत्रोद्गारच्छर्दितृट्कासरोधो नस्यं वस्तिर्दन्तकाष्ठं श्रमश्च। अध्वा भारो रेणवः सूर्य्यपादा विष्टम्भीनि ग्राम्यधर्म्मो विदाहि॥ आनूपानामामिषं तैलभृष्टं निष्पावश्च श्लेष्मकारीणि माषः। रक्तश्रावः पूर्ववातोऽनुपानं मेषीसर्पिदुग्धमम्भोऽपि दुष्टम्। मत्स्याः कन्दाः सर्षपाश्चान्नपानं रुक्षं शीतं गुर्वपि श्वास्यमित्रम्॥

Food and actions injurious in asthma :—

suppression of urine, belching, vomiting, thirst, and cough; use of snuff, douche, tooth-brush, physical exertion, walking, carrying loads, inhaling of dust, exposure to the rays of the sun, food which lies in the stomach undigested for a long time, sexual intercourse, bida'hi food, meat of animals called "a'nupa," food fried with oil, beans of all kinds, food and actions tending to increase phlegm, ma'sa-grams, blood shed, wind blowing towards the east (which generally is the case in winter. This therefore means cold wind), drinking water after completion of meals (see page 20, Vol. IV), ram's milk and butter and clarified butter prepared from the same; impure water, fish, tubers (such as shuranam, ma'na, potatoes), mustard seeds, food and drinks which are coarse and not seasoned with butter or clarified butter,* and cold food and drinks.

* Fish is not coarse. It should not therefore be seasoned with butter or clarified butter which make it unfit for eating (see page 9, Vol. IV). It may, however, be prepared with a little of vegetable oil.

अथ स्वरभेदाधिकारः।

अस्य निदानम्।

अत्युच्चभाषणविषाध्ययनाभिघातसन्दूषणैः प्रकुपिताः पवनादयस्तु। स्रोतःसु ते स्वरवहेषु गताः प्रतिष्ठां हन्युः स्वरं भवति चापि हि षड्विधः सः॥ वातादिभिः पृथक् सर्वैर्मेदसा च क्षयेण च॥

Hoarseness.

Its causes :—

It is due to the sound-carrying passages being choked with the abnormal excess of va'yu, etc. owing to any one or some of these causes:—(1) speaking loudly, (2) taking of poison, (3) reading loudly and (4) physical shock received at the throat.

Hoarseness is of six different kinds, according as it may be due to (a) va'yu, (b) pittam (c) kapha, (d) a combination of the three, (e) excess of fat, and (f) consumption.

अथ स्वरभेद-चिकित्सा।

बदरीपत्रकल्कं हि घृतभृष्टं ससैन्धवम्। स्वरोपघाते कासे च लेहरूपेन योजयेत्॥

*Treatment of hoarseness.**

Pestled leaves of badari, mixed with rock-salt and fried with clarified butter, is to be licked in cough and hoarseness.

* Hoarseness due to consumption should be treated by medicines applicable in the latter.

मृगनाभ्यादिरवलेहः।

मृगनाभिः ससूक्ष्मैला लवङ्गकुसुमानि च। त्वक्क्षीरी चेति लेहोऽयं मधुसर्पिःसमायुतः। वाक्स्तम्भमुग्रं जयति स्वरभ्रंशसमन्वितम्॥

Mrigana'bhya'di-abaleha.

Equal quantities of musk, small ela', lavanga, and bansha lochana are to be mixed together and taken (in doses of one racti, each) with a little of clarified butter and honey. It cures hoarseness and stopage of voice.

भैरवरसः।

रसं गन्धं विषं टङ्कं मरिचं चव्यचित्रकम्। आर्द्रकस्य रसेनैव संमर्द्य वटिकां ततः॥ गुञ्जात्रयप्रमाणेन खादेत् तोयानुपानतः। स्वरभेदं निहन्त्याशु श्वासं कासं सुदुस्तरम्॥

Bhairava rasa.

Equal quantities of mercury, sulphur, aconite, borax, maricha, chavya, and roots of chitraka are to be rubbed together with the juice of ginger, and made into pills, three ractis in weight, each, to be taken with water. This medicine cures hoarseness, asthma, and cough.

स्वरभेदे पथ्यानि।

स्वेदो वस्तिधूमपानं विरेकः कवलग्रहः। नस्यं भाले शिरावेधो यवा लोहितशालयः॥ हंसादवोताम्रचूड़केकिमांसरसाः सुरा। गोकण्टकः काकमाची जीवन्ती बालमूलकम्॥ द्राक्षा पथ्या मातुलुङ्गं रसोनं लवणार्द्रकम्। ताम्बूलं मरिचं सर्पिः पथ्यानि स्वरभेदिनाम्॥

Diet and actions salutary in hoarseness:—

fomentation, application of douche, smoking as in asthma, purgation, keeping constantly in mouth of such drugs as hingu, bacha', pippali, and khadira, all mixed with clarified butter, snuffs (having the property of removing those dosas causing the disease), letting out of blood in the forehead, taking of such foods as barley, red sha'li rice, soup prepared from the meat of ganders, ducks, wild cocks, peacocks, wine ; such pot herbs as gokshura, ka'kama'chi, jivanti, green raddish ; grapes, haritaki, matulunga (citrus), garlics, rock-salt with ginger, betel leaves, maricha, and clarified butter.

स्वरभेदेऽपथ्यानि।

आमं कपित्थं वकुलं शालूकं जाम्बवानि च। तिन्दुकानि कषायाणि वमिं स्वप्नं प्रजल्पनम्। अनुपानञ्च यत्नेन स्वरभेदी विवर्ज्जयेत्॥

Articles of food-stuff and deeds injurious in hoarseness :—

unripe kapittha, bakula fruit, tuber of water-lily, jambu fruit, tinduka fruit, astringents, vomiting, sleeping, speaking in excess, and drinking of water after completion of meals.

अथ हृद्रोगाधिकारः।

अस्य निदानम्।

अत्युष्णगुर्वम्लकषायतिक्तश्रमाभिघाताध्यशनप्रसङ्गैः। संचिन्तनैर्वेगविधारणैश्च हृदामयः पञ्चविधः प्रदिष्टः॥ दूषयित्वा रसं दोषा विगुणा हृदयं गताः। हृदि बाधां प्रकुर्वन्ति हृद्रोगं तं प्रचक्षते॥

Diseases affecting the heart.

These are due to (a) eating or drinking in excess of articles which are very hot, or heavy or bitter or astringent in taste, (b) hard labour ; (c) physical shock, especially received in the region of the heart ; (d) taking a fresh meal before the preceding one is digested ; (e) worries and mental strain ; (f) and suppression of calls of nature.

These diseases may be due to any one of the following causes, and are, therefore, of five different kinds :—(a) abnormal excess of va'yu, (b) ditto of pittam (c) ditto of kapha, (d) ditto of the three combined, and (e) worms.

In all of these diseases, the chyle is vitiated by any one or all of the three dosas and give rise to troubles in the heart.

वातज हृद्रोगलक्षणम् ।

आयम्यते मारुतजे हृदयं तुद्यते तथा । निर्मथ्यते दीर्यते च स्फोट्यते पाट्यतेऽपि च ॥

Symptoms of heart disease due to va'yu :—

The heart appears occasionally or constantly to be dragged along, or hammered, or churned, or cut asunder, or pricked, or torn asunder, as it were, by some other thing.

पित्तज हृद्रोगलक्षणम् ।

तृष्णोष्मादाहचोषाः स्युः पैत्तिके हृदयक्लमः । धूमायनं च मूर्छा च स्वेदः शोषो मुखस्य च ॥

Symptoms of heart disease due to pittam :—

thirst, heating sensation, inflammation, sensation of being licked by some other thing and of depression felt in the heart,

appearance of smoke rising out of the throat, occasional loss of consciousness, perspiration, and dryness of the mouth.

कफज हृद्रोगलक्षणम् ।

गौरवं कफसंस्रावोऽरुचिः स्तम्भोऽग्निमार्दवम् । माधुर्यमपि चास्यस्य बलासावतते हृदि ॥

Symptoms of heart disease due to phlegm :—

heaviness of the heart, expectoration of phlegm, aversion to food, physical numbness, dull-ness of the digesting heat, and taste of sweetness felt in the mouth.

त्रिदोषज. हृद्रोगलक्षणम् ।

विद्यात् त्रिदोषमप्येवं सर्वलिङ्गं हृदामयम् ॥

Symptoms of heart diseases due to the combination of the three dosas are the combination of all the symptoms enumerated above.

क्रिमिजहृद्रोगलक्षणम् ।

त्रिदोषहेतुहृद्रोगे यो दुरात्मा निषेवते । तिलक्षीरगुडादींश्च ग्रन्थिस्तस्योपजायते ॥ मर्मैकदेशे संक्लेदं रसश्चाप्युपगच्छति । संक्लेदात् क्रिमयश्चास्य भवन्त्युपहतात्मनः ॥ उत्क्लेदः ष्ठीवनं तोदः शूलं हृल्लासकस्तमः । अरुचिः श्यावनेत्रत्वं शोषश्च क्रिमिजे भवेत् ॥

Causes and symptoms of heart disease due to worms :—

If a patient who is already suffering from heart disease, due to an abnormal excess of the three dosas, takes such unwholesome food as sesamum seeds, milk mixed with molasses, etc.,

a kind of knot or tumour grows somewhere in his heart, which lets out putrefied chyle in which grow worms.

Vomiting, spitting, pricking sensation, pain, hiccough, occasional feeling of darkness even in day light, aversion to food, blackish red colour of the eyes, and swelling of some parts of the body—are the symptoms of this disease.

हृद्रोगस्य साधारणोपद्रवाः ।

क्लोम्नः सादो* भ्रमः शोषो ज्ञेयास्तेषामुपद्रवाः । क्रिमिजे तु क्रिमीणां ये श्लैष्मिकाणां हि ते मताः ॥

General symptoms of heart diseases :—

disagreeable sensation in that part of the body where thirst is felt i.e., in the region between the spleen and the liver,* vertigo, and dryness of the mouth. Symptoms which occur in worms due to phlegm may also occur in heart-diseases due to worms.

अथ हृद्रोगचिकित्सा ।

कतिपया मुष्टियोगाः ।

(१) घृतेन दुग्धेन गुडाम्भसा वा पिबन्ति चूर्णं ककुभत्वचो ये । हृद्रोगजीर्णज्वररक्तपित्तं हत्वा भवेयुश्चिरजीविनस्ते ॥ (२) पुटदग्धं हरिणश्रृङ्गं पिष्टं गव्येन सर्पिषा पिबतः । हृत्पृष्ठशूलमचिरादुपैति शान्तिं सुकष्टमपि ॥ (३) शीताः प्रदेहाः परिषेचनं च तथा विरेको हृदि पित्तदुष्टे ॥ (४) अर्ज्जुनस्य त्वचा सिद्धं क्षीरं योज्यं हृदामये ।

* क्लोम्नः सादः इत्यत्र क्लमः सादः इत्येतत् पाठान्तरम् ।

* Some texts have replaced these lines by "feeling of exertion, fatigue."

सितया पञ्चमूल्या वा बलया मधुकेन वा ॥ (५) हिंगूग्रगन्धाविड़-विश्वकृष्णाकुष्ठाभयाचित्रकयावशूकम् । पिबेत् ससौवर्चलपुष्कराढ्यं यवाम्भसा शूलहृदामयघ्नम् ॥

Treatment of heart disease.

Some simple remedies for heart-disease.

(1) Powdered bark of arjuna (in doses of one fourth of a tola', each). taken with an adequate quantity of clarified butter, or milk, or water dissolved with molasses, cures heart-disease, remittent fever, and ractapitta. If taken for a long time, it increases longevity.

(2) Deer's horn, reduced to ashes by being burnt by putam, taken with clarified butter prepared from cow's milk, puts an end to pain in the heart and the back.

(3) In heart diseases due to an abnormal excess of pittam, it is necessary to purge the patient and apply on his breast cold unguents and to wet his body repeatedly with such juices, solutions or decoctions as have the property of pacifying pittam.

(4) Decoction, prepared from boiling, in milk, bark of arjuna and panchamuli or bala', or madhuka (mahua'), and mixed with sugar, pacifies heart diseases.

(5) Decoction of barley, mixed with hingu, bacha', bira salt, shunthi, pippali, kustham, haritaki, chitraka roots, java ksa'ra, sauvarchala salt or salt petre, and puskara roots, cures shulam and heart-diseases.

अथ हृद्रोगे रसप्रयोगः ।

पार्थरसः ।

रसगन्धाभ्रभस्मानि पार्थवृक्षत्वगम्बुना । एकविंशतिधा घर्मे भावितानि विधानतः माषमात्रमिदं चूर्णं मधुना सह लेहयेत् ॥ वातजं पित्तजं

श्लेष्मसम्भूतं वा त्रिदोषजम्। कृमिजश्चापि हृद्रोगं निहन्त्येव न संशयः।

Iatro-chemical treatment of heart-disease.
Pa'rtha rasa.

Equal quantities of mercury, sulphur, and mica are to be rubbed together, and subjected to bha'vana', for twenty-one times, with the juice or decoction of the bark of arjuna. This medicine cures all sorts of heart-diseases, if taken with honey, in doses of six ractis, each.

अर्जुनाभ्रम्।

सहस्रपुटनैः शुद्धं वज्राभ्रमर्जुनत्वचः। सत्वैर्विमर्दितं सप्तदिनं खल्ले विशोषितम्॥ छायाशुष्का वटी कार्या नाम्नेदमर्जुनाह्वयम्। हृद्रोगं सर्व्वशूलार्शोहृल्लासच्छर्द्द्यरोचकान्॥ अतीसारमग्निमान्द्यं रक्तपित्तं क्षतक्षयम्। शोथोदराम्लपित्तञ्च विषमज्वरमेव च। हन्त्यन्यानपि रोगांश्च वल्यं वृष्यं रसायनम्॥

Arjuna'bhram.

Mica, incinerated by putam for one thousand times, is to be rubbed, for seven days, with the juice or decoction of bark of arjuna, and made into pills (six ractis in weight, each), to be dried in a shady place, and taken with a few drops of honey. This medicine cures heart-diseases, all sorts of shulam, piles, hiccough, vomiting, aversion to food, diarrhœa, slowness of the digesting heat, ractapittam, waste due to ulcers, swelling due to anemia, udara-rogas, amlapittam, and chronic fever. It increases strength, and removes senile decay.

कल्याणसुन्दर रसः।

सिन्दूरमभ्रं तारञ्च ताम्रं हेम च हिङ्गुलम्। सर्व्वं खल्लतले क्षिप्त्वा मर्द्दयेद् वह्निवारिणा॥ हस्तिशुण्ड्यम्भसा पश्चाद् भावयित्वा च सप्तधा। गुञ्जामात्रां वटीं कृत्वा कोष्णतोयेन दापयेत्॥ उरस्तोयञ्च हृद्रोगं वक्षोवातमुरोऽस्रकम्। फौप्फुसान् हन्ति रोगांश्च रसः कल्याणसुन्दरः॥

Kalya'na sundara rasa.

Equal quantities of rasa-sinduram, mica, silver, gold, and cinnabar are to be rubbed together with the decoction of the roots of chitraka, and then subjected to bha'vana' with the juice of hastishundi, for seven times, and made into pills, one racti in weight, each, to be taken with a little of tepid water. This medicine cures all sorts of diseases affecting the heart and the lungs, including accumulation of water in the pleura, rheumatism in the heart and lungs, and hemorrhage from them.

चिन्ताहर रसः।

पारदं गन्धकञ्चाभ्रं लौहं वङ्गं शिलाजतु। समं समं गृहीत्वा च स्वर्णं सुताङ्घ्रिसम्मितम्॥ स्वर्णस्य द्विगुणं रौप्यं सर्व्वमेकत्र मर्द्दयेत्। चित्रकस्य द्रवेणापि भृङ्गराजाम्भसा ततः॥ पार्थस्याथ कषायेण सप्तकृत्वो विभावयेत्। ततो गुञ्जामिताः कुर्य्याद् वटीश्छायाप्रशोषिताः॥ एकैकां दापयेदासां गोधूमकाथवारिणा। हृद्रोगान् निखिलान् हन्ति व्याधीन् फुप्फुसजानपि॥ प्रमेहान् विंशतिं श्वासान् कासानपि सुदुस्तरान्। वलपुष्टिकरो हृद्यो रसश्चिन्ताहरः स्मृतः॥

Chinta'hara rasa.

Four parts, each, of mercury, sulphur, mica, iron, tin, and bitumen; one part of gold, and two parts of silver are to be

rubbed together, and subjected to bha'vana', for seven times, each, with the juices or decoction of the following, in succession :—roots of chitraka, bhringara'ja, and bark of arjuna. Pills are then to be made, one racti in weight, each, to be dried in the shade, and taken with the decoction of wheat. This medicine cures all sorts of diseases affecting the heart and the lungs, spermatorrea, asthma, and cough. This is a good tonic.

विश्वधररसः ।

स्वर्णाभ्रलौहवङ्गाना रसगन्धकयोरपि । वैक्रान्तस्य च संगृह्य भागां स्तोलकसम्मितान् ॥ कर्पूरसलिलेनाथ भावयित्वा यथाविधि । रक्तिकैकप्रमाणेन विदध्याद् वटिकास्ततः ॥ अयं विश्वधरो नाम रसः फुस्फुसजान् गदान् । हृद्रोगांश्च जयेत् सर्वान् संशयोऽत्र न विद्यते ॥

Bishwadhara rasa.

One tola', each, of gold, mica, iron, tin, mercury, sulphur, and vaikra'nta (garnet) are to bo mixed together and subjected to bha'vana' with a solution of camphor (consisting of 1½ tola' of camphor and seven tola's of water), and made into pills, one racti, in weight, each. This medicine cures all sorts of diseases affecting the heart and the lungs.

हृदयार्णव रसः ।

सूतार्कगन्धकं क्वाथे वराया मर्द्दयेद्दिनम् । काकमाच्या वटीं कृत्वा चणमात्राश्च भक्षयेत् । हृदयार्णवनामायं हृद्रोगदलनो रसः ॥

Hridaya'rnava rasa.

Equal quantities of mercury, copper, and sulphur are to be rubbed. for one day, with the decoction of triphala', and

then rubbed with the juice of ka'kama'chi, and made into pills of the size of a chanaka gram (i.e, three ractis in weight, each). This medicine cures heart-diseases.

विरूपाक्ष रसः ।

सूतगन्धौ द्रवैर्धात्र्या मर्द्दयेद् गोस्तनीद्रवैः । यष्टिखर्ज्जूरसलिलैर्दिनञ्च परिमर्द्दयेत् । धात्रीचूर्णं सिताञ्चानु पिबेद् हृद्रोगशान्तये ॥

Birupa'ksa rasa.

Equal quantities of mercury and sulphur are to be rubbed together to form a black powder. This is then to be rubbed, for one day, each, with the juice or decoction of a'malaki, grapes, jastimadhu, and dates. Dose, one racti, each, to be taken with sugar and powdered a'malaki.

प्रभाकरवटी ।

माक्षिकं लौहमभ्रञ्च तुगाक्षीरं शिलाजतुं । क्षिप्त्वा खल्लोदरे पश्चाद् भावयेत् पार्थवारिणा ॥ वल्लद्वयमितां कुर्याद् वटीं छायाविशोषिताम् । प्रभाकरवटी सेयं हृद्रोगान् निखिलान् जयेत् ॥

Prabha'kara bati.

Equal quantities of copper-pyrites, iron, mica, banshalochanam, and bitumen are to be rubbed together, and subjected to bha'vana' with the juice or decoction of the bark of arjuna. Pills are then to be made, six ractis in weight, each, to be dried in the shade. This medicine cures all sorts of heart-diseases.

शङ्कर रसः ।

रसस्य भागाश्चत्वारो वलेरष्टौ तथा मताः । त्रयो लौहस्य नागस्य द्वावित्येकत्र मर्द्दयेत् ॥ भावयेत् काकमाच्याश्च चित्रकस्याद्र्दकस्य च । स्वरसेन जयन्त्याश्च वासाया विल्वपार्थयोः ॥ ततो गुञ्जाद्वयमितां विदध्याद् वटिकां भिषक् । एकैकां दापयेदासामीषदुष्णेन वारिणा ॥ जयेदियं फुस्फुसजान् रोगान् हृदयसम्भवान् । जीर्णज्वरं तथा घोरं प्रमेहानपि विंशतिम् । कासश्वासामवातांश्च ग्रहणीमपि दुस्तराम् । रसोऽयं शङ्करप्रोक्तो वलपुष्टिविवर्द्धनः ॥

Shankara rasa.

Four parts of mercury, eight parts of sulphur, three parts of iron, and two parts of lead are to be mixed together and subjected to bha'vana' with the juice or decoction of each of the following, in succession :—

ka'kama'chi, roots of chitraka, ginger, jayanti, ba'saka, bilva, and arjuna. Pills are then to be made, two rectis in weight, each, to be taken with tepid water. This medicine cures all sorts of diseases affecting the heart and the lungs, remittent fever, spermatorrea, cough, asthma, rheumatism, and grahani. It is a good tonic.

हृद्रोगे पथ्यानि ।

स्वेदो विरेको वमनञ्च लङ्घनं वस्तिर्विलेपी चिररक्तशालयः । मृगद्विजा जाङ्गलसंज्ञयान्विता यूषा रसा मुद्गकुलत्थसम्भवाः ॥* रागाः खड़ा काम्बलिकाश्च षाड़वा भव्यं पटोलं कदलीफलान्यपि । पुराणकुष्माण्डरसालदाड़िमं शम्पाकशाकं नवमूलकान्यपि ॥ एरण्डतैलं गगनाम्बु सैन्धवं द्राक्षापि तक्रञ्च पुरातनो गुड़ः । शुण्ठी यमानी लशुनं

हरीतकी कुष्ठञ्च कुस्तुम्बुरु कृष्णमार्द्रकम् ॥ सौवीरशुक्तं मधु वारुणीरसः कस्तूरिका चन्दनकं प्रपाणकम ।* ताम्बुलमप्येष गणः सखा भवेन् मर्त्त्यस्य हृद्रोगनिपीड़ितस्य ॥

Deeds and diet salutary in heart-disease :—

fomentation, purgation, vomiting, fasting, application of douche ; bilepi (broken rice boiled with four times its weight of water), red sha'li rice of one to three years' standing, meat and soup of birds and animals termed ja'ngala, juice of mudga and kulattha grams, ra'ga-sa'raba (soup of mudga prepared with salt, maricha, pomegranates, and grapes), khala sa'raba (soup of mudga grains prepared with salt, maricha, and eight tola's of butter-milk, twenly four tola's of water, and two tola's of the following combined : ripe kapittha, leaves of changeri, maricha, jeera', and roots of chitraka), ka'mbalika sa'raba (soup of mudga prepared with the water of curd, sours, salt, and maricha), bahuba'ra fruit, patola, banana, old kusma'nda, mango, pomegranates, leaves of a'ragbadha, green carots or radishes, castor oil, rain wster, rock-salt, grapes, butter-milk, old molasses, shunthi, jama'ni, garlics, haritaki, kustha, dhanya', maricha, ginger, sauvira (see page, 382, vol. III), shuktam, honey, ba'runi, musk, red sandal, pa'naka (solution of molasses, sugar, or honey, and juices or extracts of fruits. Extracts of badari or parusaka fruits are especially efficacious in this case—see Sushruta, etc.), and betel leaves.

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* ज्ञेयः पथ्यतमश्चापि मुद्गयूषः कृताकृतः । स तु दाड़िममृद्वीकायुक्तः स्याद् रागषाड़वः ॥ अस्नेहलवणं सर्वमकृतं कटुकैर्विना । विज्ञेयं लवणस्नेहकटुकैः संयुतम् कृतम् ॥ दधिम-स्वथाम्लसिद्धस्तु यूषः काम्बलिकः स्मृतः । गौड़मम्लमनम्लं वा पानकं गुरु मूत्रलम् । तदेव खण्डमृद्वीकाशर्करासहितं पुनः । साम्लं सुतीक्ष्णं सुहिमं पानकं स्यान् निरत्ययम् । मार्द्वीकं तु श्रमहरं मूर्च्छादाहतृषापहम् । परूषकाणां कोलानां हृद्यं विष्टम्भि पानकम् ॥ सुश्रुते सूत्रस्थाने ४६ अध्यायो द्रष्टव्यः ।

हृद्रोगेऽपथ्यानि ।

तृट्छर्दिमूत्रानिलशुक्रकासोद्गारश्रमश्वासविड्श्रुवेगान् । सह्याद्रिविन्ध्याद्रिनदीजलानि मेषीपयो दुष्टजलं कषायम् ॥ विरुद्धमुष्णं गुरुतिक्तमम्लं पत्रोत्थशाकानि चिरन्तनानि । क्षारं मधूकानि च दन्तकाष्ठं रक्तस्रुतिं हृद्गदवांस्त्यजेच्च ॥

Articles of food stuff and deeds injurious in heart-diseases :—

suppression of calls of nature in respect of thirst, vomiting, discharge of urine, wind formed in the stomach, semen, cough, belching, respiration, stool, and tears, drinking of water of rivers issuing out of the Sahya and the Vindhyas mountains, milk of rams, impure water, taking of astringents, food incongenial by combination, hot food, heavy food. bitters, sours, constant taking of pot herbs (leaf-vegetables), alkali, madhuka fruits (mahua'), cleansing of teeth by means of sticks (or brushes), and letting out of blood.

अथोरोग्रहनिदानम् ।

अत्यभिष्यन्दिगुर्वम्बुशुष्कपूत्यामिषाशनात् । सान्त्रं मांसं यकृत्प्लीह्नोः सद्योवृद्धिर्यदा भवेत् ॥ उरोग्रहं तदा कुक्षौ कुरुतः कफमारुतौ ॥ द्विजिह्वसदृशः कश्चित् कश्चित् कच्छपसन्निभः । दौर्बल्य दुर्बलाग्नित्वं कार्श्यं मांसाभिकांक्षितम् । जायते कृष्णवर्णत्वं पीतकं चापि जायते ॥ ज्वरोऽरुचिः पिपासा च शोथश्चातिप्रकोपणे ॥

Urograah.

Or

Enlargement of the region between the spleen and the livcr, Causes and Symptoms of urograha.

The flesh and the intestine in the region situate between the spleen and the livor are enlarged owing to the eating of

articles of food-stuff increasing an excess of phlegm and dirt, heavy food, and dry or stale meat. This disease is due to abnormal excess of phlegm and wind. It has sometimes the appearance of a bifurcated mass and some times that of a tortoise. Symptoms of this disease :—weakness, dull-ness of the digesting heat, emaciation, lust for meat, and blackness or yellowishness of the skin. At advanced stages of this disease, there are fever, aversion to food, thirst, and swelling.

उरोग्रहचिकित्सा ।

मुष्टियोगः ।

चव्याम्लवेतसक्षारसरामठचित्रकान् । पिबेत् तैलारनालाभ्यामुरोग्रहनिवृत्तये ॥

Treatment of urograha.
Simple remedy.

Equal quantities of chavya, amlabetasa, javaksha'ra, hingu, and roots of chitraka taken (in doses of one fourth of a tola', each) with oil and a'rana'la (see page, 383, Vol. III) cures urograha.

रसप्रयोगः ।

वज्रविजयमहेशजीवेन्द्रसूतेन्द्रादिपर्पट्यः सजीरकरामठा यथाविधिप्रयोगेन उरोग्रहं सम्यक् शमयन्ति ।

Iatro chemical treatment.

Such parpatis as Bajra, Bijaya, Mahesha, Jibendra, etc., taken with hingu and pestled jeera', cure urograha.

त्र्यम्बकाभ्रम

अभ्रं मोचकमारितं पलमितं व्याघ्री वला गोक्षुरम् कन्यापिप्पलीमूलभृङ्गवृषकाः पत्रं तथा वादरम्। धात्रीरात्रिगुडूचिकाः पृथगतः सत्वैः पलांशैर्युतं संमर्द्यातिमनोरमं सुवलितं कृत्वा यदा सेवितम्॥ वातोत्थं कफपित्तजं स्वरगतं यच्च त्रिदोषात्मकमत्युच्चैर्वदतो हतं वहुविधं पानीयदोषोद्भवम्। कासं श्वासमुरोग्रहं सयकृतं हिक्कां तृषां कामलामर्शांसि ग्रहणीज्वरं वहुविधं शोथं तथश्चार्वुदम्॥ हन्ति त्र्यम्बकमभ्रमद्भुततरं वृष्यातिवृष्यं परम्। वह्नेर्वृद्धिकरं रसायनवरं सर्वामयध्वंसि तत्॥

Tryambaka'bhram.

Four tola's of mica, incinerated with the juice of the bark of shobha'njana, are to be subjected to bha'bana' with 4 tola's of juice of each of the following, separately, and in succession ;— kantaka'ri, bala', gokshura, kanya', roots of pippali, bhringara'ja, ba'saka, leaves of badari, a'malaki, haridra', and guruchi. This medicine cures all sorts of hoarseness, cough, asthma, urograha, enlargement of spleen, hiccough, thirst, jaundice, piles, grahani, fever, swelling due to anemia, waste, and tumour. It is a good tonic and it increases power of digestion.

पथ्यापथ्यविधिः।

उरोग्रहरोगे त्र्यम्बकाभ्रादिव्यवहारकाले हृद्रोगविहितं पथ्यापथ्यं व्यवस्थीयते। पर्पटीसेवनकाले तु तत्सेवनविधिः परिपालनीयः।

Dietary.

At the time of taking Tryambaka'bhra and such other medicines in urograha, a patient should observe the same dietary as prescribed for heart-diseases. At the time of taking parpati, the directions relating to the same should be strictly observed.

अथाम्लपित्ताधिकारः।

अस्य निदानम्।

विरुद्धदुष्टाम्लविदाहिपित्तप्रकोपिपानान्नभुजो विदग्धम्। पित्तं स्वहेतूपचितं पुरा यत् तदम्लपित्तं प्रवदन्ति सन्तः॥ अविपाकक्लमोत्क्लेशतिक्ताम्लोद्गारगौरवैः। हृत्कण्ठदाहारुचिभिश्चाम्लपित्तं वदेद्भिषक्॥ तृड्दाहमूर्च्छाभ्रममोहकारि प्रयात्यधो वा विविधप्रकारम्। हृल्लासकोठानलसादहर्षस्वेदाङ्गपीतत्वकरं कदाचित्॥ वान्तं हरित्पीतकनीलकृष्णमारक्तरक्ताभमतीव चाम्लम्। मांसोदकाभन्त्वतिपिच्छिलाच्छं श्लेष्मानुजातं विविधं रसेन॥ भुक्ते विदग्धे त्वथवाप्यभुक्ते करोति तिक्ताम्लवमिं कदाचित्। उद्गारमेवंविधमेव कण्ठहृत्कुक्षिदाहं शिरसो रुजश्च॥ करचरणदाहमौष्ण्यं महतीमरुचिं ज्वरञ्च कफपित्तम्। जनयति कण्डूमण्डलपिडकाशतनिचितगात्ररोगनिचयम्॥

Amlapittam or Acidity and Biliousness.
Its causes and symptoms :—

The pittam * or bile is sometimes putrefied by taking of food or drinks incongenial by combination (see page 9, vol. IV), impure or dirty food, food classed as bida'hi (see page 7, vol. IV), and those items of food-stuff which naturally increase pittam (such as wine and other fermented materials, sours, pungents,

* The term "pittam" is generally used to mean (1) animal heat and (2) that part of the blood which is vitiated by an excess of animal heat and is called bile. Some part of this bile accumulates itself in a bladder in the belly, but much of it remains mixed with the blood.

mutton, etc.). This putrefaction of the bile gives rise to acidity and biliousness.

The following are the indications of amlapittam :—indigestion, fatigue, nausea, belching with bitter and sour taste, heaviness of the body, burning sensation in the heart and throat, and aversion to food.

Downward Amlapittam.

This disease (in advanced stages) is sometimes indicated by the following symptoms :—occasional discharge of stool of different kinds, combined with thirst, heating sensation, loss of consciousness, giddiness, nausea, bilious patches on the skin, called "kotha", loss of digesting power, standing of hairs on ends, perspiration, and yellowishness of the skin.

Upward Amlapittam.

It is also sometimes indicated by the following symptoms:—vomiting, intensely sour in taste, coloured grey, yellow, blue, black, reddish, or red ; or vomiting of substance as slippery and transparent as water in which raw meat has been kept immersed for sometime, combined with mucus, and having all sorts of taste (viz. bitter, pungent, astringent, sour, saline, and sweet).

Occasionally the disease is indicated by some of the following symptoms :—just after the food is putrefied or even before taking any food, vomiting of sour and bitter taste combined, belching of a similar taste, heating sensation felt in the throat, heart and sides of the belly ; pain in the head, heating sensation in the hands and feet, much aversion to food, fever, accumulation of phlegm vitiated with pittam, and all sorts of skin diseases.

अथाम्लपित्त-चिकित्सा ।

मुष्टियोगाः ।

(क) प्रागम्लपित्तरोगार्त्तं कुलकारिष्टवारिभिः । रामठक्षौद्रसिन्धूत्थैर्वमनं कारयेद् भिषक् ॥ (ख) ऊर्ध्वगं वमनैर्धीमानधोगं रेचनैर्हरेत् । अम्लपित्ते तु वमनं पटोलारिष्टपल्लवैः ॥ कारयेन् मदनक्षौद्रसिन्धुयुक्तैः कफोल्बणे । (ग) विरेचनं त्रिवृच्चूर्णमधुधात्रीफलद्रवैः ॥ (घ) सिंहास्यामृतभण्टाकी-क्वाथं पीत्वा समाक्षिकम् । अम्लपित्तं जयेज्जन्तुः कासं श्वासं तथा वमिम् ॥ (ङ) पिप्पलीमधुसंयुक्ता चाम्लपित्तविनाशिनी । (च) जम्बीरस्वरसः पीतः सायं हन्त्यम्लपित्तकम् ॥

Treatment of Amlapittam.

A few herbal remedies.

(a) At first, the patient may drink the juice or decoction of leaves of patola and nimba, mixed with asafætida, honey, and rock-salt. (b) The upward amlapittam should be treated, first of all, by vomiting caused by the juice or decoction of the leaves of patola and nimba, which, in case of excess of phlegm, may be mixed with madana fruit, honey, and rock-salt. (c) The downward amlapittam may be treated by purgation, caused by powdered roots of tribrit and honey, mixed with the juice or decoction of a'malaki. (d) Amlapittam, cough, asthma, and vomiting may be cured by the cooled decoction of ba'saka, guruchi, and kantaka'ri, mixed with honey, (e) Amlapittam may be pacified by taking powdered pippali mixed with honey. (f) It may also be cured by drinking, in the afternoon, of the juice of jambira (big lime fruit).

कुष्माण्ड खण्डम् ।

कुष्माण्डस्य:रसस्य स्यात् पलशतकं तुल्यं गवां क्षीरकं धात्रीचूर्णं पलाष्टकं लघु पचेद्दु यावत् कृतं पिण्डितम् । धात्रीतुल्यसितं पलार्द्धममृतं तल्लेहकं लेहयेत् ख्यातं कुष्माण्डखण्डं क्षपयति नितरामम्लपित्तं समग्रम् ॥

Kusma'nda Khandam.

Four hundred tola's, each, of the juice of kusma'nda and cow's milk, add thirty two tola's of powdered a'malaki are to be boiled together by mild heat till the whole thing is condensed. This compound is then to be mixed with thirty two tola's of sugar and two tola's of aconite. This medicine cures amlapittam. (Dose, one fourth of a tola' to half a tola', a day).

अथ अम्लपित्ते रसप्रयोगः ।

अम्लपित्तान्तको रसः ।

मृतसूतार्कलौहानां तुल्यां पथ्यां विमर्द्दयेत् । माषमात्रं लिहेत् क्षौद्रै रम्लपित्तप्रशान्तये ॥

Iatro-chemical treatment of amlapittam,
Amlapitta'ntaka rasa.

One part, each, of incinerated mercury, copper, and iron, and three parts of powdered haritaki are to be mixed together, and made into pills, six ractis in weight, each, to be taken with honey.

सर्व्वतोभद्रलौहरसः ।

लौहचूर्णं मृतं ताम्रमभ्रकञ्च पलं पलम् । शुद्धसूतञ्च कर्षैकं गन्धकार्द्धपलं तथा ॥ माक्षिकस्य विशुद्धस्य कर्षं शुद्धा शिला तथा ।

सार्द्धकर्षं विशुद्धञ्च शिलाजतु तथा परम् ॥ गुग्गुलोश्चापि कर्षैकं शाणमानं परस्य च । चूर्णं विडङ्गभल्लातवह्निश्वेतार्कमूलजम् ॥ करिकर्णपलाशञ्च तालमूली पूनर्नवा । घनामृता नागबला चक्रमर्द्दकमुण्डिरी ॥ भृङ्गकेशशतावर्य्यौ वृद्धदारं फलत्रिकम् । त्रिकटुश्चापि सर्व्वेषां प्रत्येकञ्च नयेद्दु भिषक् ॥ सर्व्वमेकत्र संमर्द्द्य घृतेन मधुना सह । स्निग्धे भाण्डे विनिक्षिप्य ततः कुर्याद्दु विधानवित् ॥ माषकादिक्रमेणैव लौहं सर्व्वरसायनम् । अम्लपित्तं जयेच्छीघ्रं सर्व्वोपद्रवसंयुतम् ॥ तद्वदर्शांसि सर्व्वाणि सर्व्वमेव भगन्दरम् । पक्तिशूलञ्च शूलञ्च तथामं कुक्षिसम्भवम् । वातरक्तं तथा कुष्ठं पाण्डुरोगं हलीमकम् । आमवातं तथा शोथमग्निमान्द्यं सुदुस्तरम् ॥ कामलां वातगुल्मञ्च पिड़कागरगृध्रसोः । कासश्वासारुचिहरं वृष्यमेतद्दु विशेषतः ॥ सर्व्वव्याधिहरं प्रोक्तं पथ्याहारसेविनः । यक्ष्माणं रक्तपित्तञ्च वातरोगं विनाशयेत् । संज्ञया सर्व्वतोभद्र-लौहो रसवरः स्मृतः ॥

Sarvatobhadra-lauha rasa.

Four tola's, each, of iron, copper, and mica, one tola' of purified mercury, two tola's of sulphur, one tola' of copper pyrites, the same quantity of realger, one and half tola' of purified shila'jatu, one tola' of purified guggulu, and one fourth tola', each, of biranga, bhalla'taka, roots of chitraka, roots of white arka, bark of the roots of hastikarna pala'sha, ta'lamuli, punarnava', musta', guruchi, na'gabala', chakra-marda, mundiri, bhringa-ra'ja, kesha-ra'ja, shata'bari, briddha-da'ra, triphala', and trikatu are to be rubbed together with clarified butter and honey, and kept in an earthen pot in which clarified butter has already been kept for sometime. Dose, six ractis, a day, to commence with (which may gradually be increased to one fourth of a tola', a day).

क्षुधाप्रबोधन रसः ।

रसगन्धकमभ्राणि यमानी त्र्यूषणं तथा । त्रिफला शतपुष्पा च चविका जीरकद्वयम् ॥ पुनर्नवा वचा दन्ती त्रिवृता घण्टकर्णकम् । दण्डोत्पला सारिवे द्वे चाक्षमात्राणि कारयेत् ॥ मण्डूरं द्विगुणं दत्त्वा पेषणीयं प्रयत्नतः । आर्द्रस्वरस आलोड्य गुडिकां कारयेद् बुधः ॥ प्रत्यहं भक्षयेदेकां भक्तवारि पिबेदनु । रसः क्षुधाप्रबोधनः चाम्लपित्त-विनाशनः ॥ अग्निञ्च कुरुते दीप्तं तेजोवृद्धिं बलं तथा । प्लीहानं श्वास-मानाहमामवातं विनाशयेत् । परिणामभवं शूलं कासं पञ्चविधं तथा ॥

Kshudha' pabodhana rasa.

One tola', each, of mercury, sulphur, mica, jama'ni, trikatu, triphala', shatapuspa', chavya, jeera', black jeera', punarnava', bacha', danti, roots of trivrit, ghantakarna, dandotpala' (mandu-kaparni ?), shya'ma'-lata', and anantamula, and two tola's of mandura are to be rubbed together with ginger juice, and made into pills (say, six ractis in weight, each), to be taken with honey, every morning. A little of bhactaba'ri or ja'li (see page 381, Vol. III) is to be drunk after taking the medicine. This medicine cures amlapittam, enlargement of spleen, colic felt at the time of digestion of food, asthma, intestinal obstruction, rheumatism, and cough.

पञ्चानन रसः ।

शुद्धसूतं पलार्द्धञ्च तत्समं शुद्धगन्धकम् । तयोस्तुल्यं ताम्रपत्रं लिप्त्वा मूषान्तरे क्षिपेत् ॥ आच्छाद्य पञ्चलवणै र्लिप्त्वा गजपुटे पचेत् । सिद्धं ताम्रं समादाय पलमेकं विचूर्णयेत् ॥ पारदस्य पलञ्चैकं गन्धकस्य पलं तथा । पुटदग्धस्य लौहस्य गगनस्य पलं पलम् ॥ यमानी शतपुष्पा च त्रिकटु त्रिफलापि च । त्रिवृता चविका दन्ती शिखरी जीरकद्वयम् ॥

एतेषां पालिकैर्भागैर्घण्टकर्णकमाणकम् । ग्रन्थिकं चित्रकं चैव कुलिशानां पलार्द्धकम् ॥ आर्द्रकस्वरसैः पिष्ट्वा गुडिकां माषकोन्मिताम् । पञ्चानन-रसः ख्यातः सर्वरोगविनाशनः ॥ अम्लपित्तमहाव्याधि-नाशिनी च रसायनी । महाग्निकारिका चैषा परिणामव्यथापहा ॥ शोथपाण्डु-मयानाह-प्लीहगुल्मोदरापहा । गुरुवृष्यान्नपानानि पयोमांसरसा हिताः ॥

Pancha'dana rasa.

Four tola's of pure copper foil or copper wire are to be smeared with four tola's of kajjali (or black powder formed by rubbing together two tola's, each, of sulphur and mercury) dissolved with a little of water or juice of betel leaves or of ginger. When dried, the copper is to be put inside a crucible or putam (made of two earthen basins) in such a way as to be completely surrounded with a mixture of the five different kinds of salt (see page 283 Vol. III). The crucible or putam, as the case may be, is then to be heated by Gajaputam. Four tola's of this copper is then to be powdered finely and mixed with four tola's, each, of mercury, sulphur, iron, mica, jama'ni, shata-puspa', trikatu, triphala', tribrita', chavya, roots of danti, roots of apa'ma'rga, jeera', and black jeera', and two tola's, each, of ghantakarna, ma'na, roots of pippali, roots of chitraka, and asthisanha'ra. These are then to be rubbed together with the juice of ginger, and made into pills, six ractis in weight, each. This medicine cures amlapittam, indigestion, colic felt at the time of digestion of food, swelling due to anemia, anemia, a'na'ha, enlargement of speen, gulma, and udara, Diet, nutritious and heavy food, milk, and soup of meat.

लीलाविलास रसः ।

रसो बलिर्व्योम रविस्तु लौहं धात्र्यक्षनीरैस्त्रिदिनं विमर्द्य । तदल्प-घृष्टं मृदुमार्कवेण संमर्दयेदस्य हि वल्लयुग्मम् ॥ हन्त्यम्लपित्तं मधुना

वल्लेऽडो लीलाविलासो रसराज एषः। छर्दिं सशूलां हृदयस्य दाहं निवारयेदेव न संशयोऽस्ति॥ दुग्धं सकुष्माण्डरसं सधात्रीफलं समेतं ससितं भजेत् वा॥

Leela'bila'sha rasa.

Equal quantities of mercury, sulphur, mica, copper, and iron are to be rubbed together, for three days, with the juices or decoctions of a'malaki and bibhitaki, and then with a little of the juice of bhringara'ja, and made into pills, six ractis in weight, each, to be taken with honey. This medicine cures amlapittam, vomiting, colic, and heating sensation in the heart. Diet, milk mixed with the juice of kusma'nda, a'malaki and sugar.

लीलाप्रमोद रसः।

शुद्धसूतं शुद्धगन्धं मृतं ताम्राभ्ररौप्यकम्। तुल्यांशं मर्द्दयेद् यामं रुद्ध्वा लघुपुटे पचेत्॥ अक्षधात्रीहरीतक्यः क्रमवृद्ध्या विपाचयेत्। जलेनाष्टगुणेनैव ग्राह्यमष्टावशेषितम्॥ अनेन भावयेत् सर्वं पूर्वं सूतं पुनः पुनः। पञ्चविंशतिवारं च तावता भृङ्गजद्रवैः॥ शुष्कं तच्चूर्णितं खादेत् पञ्चगुञ्जं मधुप्लुतम्। रसो लीलाप्रमोदोऽयमम्लपित्तं नियच्छति॥

Leela' pramoda rasa.

One part, each, of mercury, sulphur, copper, mica, and silver are to be rubbed together for three hours, and heated by Laghuputam. A decoction is to be made by boiling one part of bibhitaki, two parts of a'malaki, and three parts of haritaki with forty-eight parts of water, reduced to six parts by boiling. The compound consisting of mercury, etc. is to be subjected to bha'bana' for twenty five times with the decoction, prepared

every time in the above-mentioned way. The compound is next to be subjected to bha'vana', for twenty-five times, with the juice of bhringara'ja. This medicine cures amlapittam, if taken in doses of five ractis, each, with honey.

क्षुधानिधिरसः।

रसायोगन्धकाभ्राणि व्यूषणं त्रिफला वचा। यमानी शतपुष्पा च चविका जीरकद्वयम्॥ प्रत्येकं पलमेषां तु घण्टकर्णपुनर्नवा। माणकं ग्रन्थिकश्चेन्द्रकेशराजसुदर्शनी॥ दण्डोत्पला त्रिवृद्दन्ती जामातृ रक्तचन्दनम्। भृङ्गापामार्गकुलका मण्डूकश्च पलार्द्धकम्॥ आर्द्रक-स्वरसेनाथ गुडिकां संप्रकल्पयेत्। वदरास्थिसमाश्चैकां भक्षयित्वा पिबेदनु॥ वारिभक्तजलञ्चैव प्रातरुत्थाय मानवः। रसः क्षुधानिधि-र्नाम सर्वाजीर्णविनाशिनी॥ अग्निश्च कुरुते दीप्तं भस्मकं च नियच्छति। अम्लपित्तञ्च शूलञ्च परिणामकृतञ्च यत्॥ तत् सर्वं शमयत्याशु भास्कर-स्तिमिरं यथा। मधुरं वर्ज्जयेदत्र विशेषात् क्षीरशर्करे॥

Kshudha'nidhi rasa.

Four tola's, each, of mercury, iron, sulphur, trikatu, triphala' bacha', jama'ni, shatapushpa', chavya, jeera', and black jeera', and two tola's, each, of ghantakarna, punarnava', ma'na, roots of pippali, indrajava, keshara'ja, padma-guruchi, dandotpala' (mandukaparni ?), trivrit, danti, ja'ma'tri (jambu ? or surya'-varta ?), red sandal, bhringara'ja, apa'ma'rga, leaves of patola, and mandukaparni are to be rubbed together with the juice of ginger, and made into pills, six ractis in weight, each, to be taken early in the morning (with a few drops of honey). A little of bhactaba'ri or ja'li (see page 381, Vol, III) is to be taken just after taking this medicine. This medicine cures all sorts of indigestion, amlapittam, bhasmaka'gni, and colic felt at the time of digestion of food. All sorts of food, sweet in

taste, especially, milk and sugar are to be avoided at the time of taking this medicine.

वार्य्यन्नरसः ।

कृष्णाभ्रलौहमलशुद्धविडङ्गचूर्णं प्रत्येकमेकपलिकं विधिवद् विधाय । चव्यं कटुत्रयफलत्रयकेशराजदन्तीपयोदचपलानलघण्टकर्णाः ॥ माणौल्ल-कन्दबृहतीत्रिवृताःससूर्य्यावर्त्ताः पुनर्नविकया सहितास्त्वमीषाम् । मूलं प्रति प्रतिविशोधितमक्षमेकं चूर्णं तदर्द्धरसगन्धकमेकसंस्थम् ॥ कृत्वार्द्र-कीयरससंवलितश्च भूयः संपिष्य तस्य वटिका विधिवद् विधेया । हन्त्यम्लपित्तमरुचिं ग्रहणीमसाध्यां दुर्नामकामलभगन्दरशोथगुल्मान् ॥ शूलञ्च पाकजनितं सतताग्निमान्द्यं सद्यः करोत्युपचितिं चिरनष्टवह्नेः । कुष्ठानि हन्ति पलितञ्च वलीं प्रवृद्धां श्वासञ्च कासमपि पाण्डुगदं निहन्ति ॥ वार्य्यन्नमांसदधिकाञ्जिकतक्रमत्स्यवृक्षाम्लतैलपरिपक्वभुजो यथे-ष्टम् । शृङ्गाटबिल्वगुडकञ्चटनारिकेलदुग्धानि सर्व्वविदलानि विवर्जयेत् तु ॥

Ba'ryanna rasa.

One tola', each, of mica, mandura (rust of iron of more than sixty years' standing, duly incinerated), biranga, chavya, trikatu, triphala', kesha-ra'ja, roots of danti, musta', roots of pippali, roots of chitraka, roots of ghantakarna, ma'na, shurana, roots of brihati, roots of tribrit, roots of surya'varta, and roots of punarnava', and four and half tola', each, of mercury and sulphur are to be rubbed together with ginger juice, and made into pills, six ractis, each. This medicine cures amlapittam, aversion to food, grahani, piles, jaundice, fistula, swelling due to anemia, gulma, colic at the time of digestion of food, slowness of digesting heat, leprosy, senile decay, asthma, cough, and jaundice. Diet, boiled rice mixed with water, meat, curd, ka'nji, butter milk, fish, tamarind, and

food prepared with oil. The following are to be avoided at the time of taking this medicine :—shringa'ta (trapa bispinosa), bilva, molasses, kanchta, cocoanut, milk, and all sorts of peas and beans.

क्षुधावती-वटिका ।

गगनाद् द्विपलं चूर्णं लौहस्य पलमात्रकम् । लौहकिट्टपलार्द्धञ्च सर्व-मेकत्र संस्थितम् ॥ मण्डूकपर्णीवशिरतालमूलीरसैस्तथा । वरीभृङ्ग-केशराजकालमारिषजैरथ ॥ त्रिफलाभद्रमुस्ताभिः स्थालीपाकाद् विचू-र्णितम् । रसगन्धकयोः कर्षं प्रत्येकं ग्राह्यमेकतः ॥ तन्मसृणशिलाखल्ले यत्नतः कज्जलीकृतम् । वचा चव्यं यमाणी च जीरके शतपुष्पिका ॥ व्योषं मुस्तं विडङ्गञ्च ग्रन्थिकं खरमञ्जरी । त्रिवृता चित्रको दन्ती सूर्या-वर्त्तः सितस्तथा ॥ भृङ्गमाणककन्दाश्च घण्टाकर्णक एव च । दन्तोत्पल केशराजकालीवङ्कड़कोऽपि च ॥ एषामर्द्धपलं ग्राह्यं पटघृष्टं सुचूर्णितम् । प्रत्येकं त्रिफलायाश्च पलार्द्धं पलमेव च ॥ एतत् सर्वं समालोड्य लौह-पात्रे च भावयेत् । आतपे दण्डसंघृष्टमार्द्रकस्य रसैस्त्रिधा ॥ तद्रसेन शिलापिष्टां गुड़िकां कारयेद् भिषक् । वदरास्थिनिभां शुष्कां सुनिगुप्तां निधापयेत् ॥ तत् प्रातर्भोजनादौ च सेवितं गुड़िकात्रयम् । अम्लो-दकानुपानञ्च हितं मधुरवर्ज्जितम् ॥ दुग्धञ्च नारिकेलञ्च वर्ज्जनीयं विशेषतः । भोज्यं यथेष्टमिष्टञ्च वारिभक्ताम्लकाञ्जिकम् ॥ हन्त्यम्लपित्तं विविधं शूलञ्च परिणामजम् । पाण्डुरोगञ्च गुल्मञ्च शोथोदरगुदामयान् ॥ यक्ष्माणं पञ्चकासांश्च मन्दाग्नित्वमरोचकम् । प्लीहानं श्वासमानाहमाम-वातं स्वरामयम् । वटी क्षुधावती सेयं विख्याता रोगनाशिनी ॥

Kshudhaba'ti batika'.

Eight tola's of mica, four tola's of iron, and two tola's of mandura are to be mixed together, and subjected to heat by stha'lipa'ka (see page 43, Vol. III), for three times, viz. (1) with

the juices or decoctions of mandukaparni, bashira (white surya'barta), and ta'lamuli ; (2) with the juices or decoctions of shata'bari, bhringara'ja, keshara'ja, and thorny tanduliyaka ; and (3) with the juices or decoctions of triphala' and bhadramusta'. These are then to be powdered very fine and mixed with a kajjali or black powder made of one tola', each, of mercury and sulphur, and two tola's, each, of the following finely powdered and sifted by means of a piece of cloth :—bacha', chavya, jama'ni, jeera', black jeera', shatapuspa', trikatu, musta', biranga, roots of pippali, roots of apa'ma'rga, roots of trivrit, roots of chitraka, roots of danti, white surya'varta, bhringara'ja, ma'na, ghanta'karna, dandotpala', (mandukaparni ?), keshara'ja, and kalikankara (kelekonra' in Bengali), and six tola's of triphala' (i.e., two tola's, each, of haritaki, a'malaki, and bibhitaki). All these are to be rubbed together in an iron pot for three hours in the sun with ginger juice, and subjected to bha'vana' with the same juice. This process is to be performed for three days. The compound is then to be rubbed again with ginger juice and made into pills, three ractis in weight, each. Three such pills are to be taken in the morning with ja'li (see page 381, Vol. III). Diet, boiled rice with ja'li or kanji and other articles of food stuff desired, except sweets, milk, and cocoanut. This medicine cures amlapittam, colic felt at the time of digeston of food, jaundice, gulma, swelling due to anemia, udara-roga, diseases affecting the rectum, cough, dullness of the digesting heat, aversion to food, enlargment of the spleen, asthma, ana'ha, rheumatism, and hoarseness,

ताम्रद्रुतिः ।

पलं नेपालशुल्वस्य पत्राणि सुतनूनि च । कृत्वा कण्टकवेध्यानि कारयेत्तदनन्तरम् ॥ कर्षैकं द्विगुणं ग्राह्यं क्रमात् सूतकगन्धयोः । मर्द्दितव्यं शिलाखल्वे रसैर्दन्तशठस्य वै ॥ तत् कल्कं पङ्कवत् कृत्वा तेन

पर्णानि सर्व्वशः । लेपयित्वा शिलाखल्वे स्थापयेदातपे खरे ॥ यामैकेन समुद्धृत्य द्रवीभवति नान्यथा । वान्ति विरेचनं कृत्वा शुद्धकायो यथाविधि ॥ पूजयित्वा सुरान् वैद्यान् विप्रान् हेमाम्बरादिभिः । तां द्रुतिं मधुसर्पिर्भ्यां रक्तिकामाषकादिभिः ॥ लीढ़ा तत्र पिवेत् तक्रं धान्याम्लकमथापि वा । जीर्णे सायं समश्नीयाच्छाल्यन्नं तु पुरातनम् ॥ सेव्यमानं निहन्त्येतदम्लपित्तं सुदारुणम् । कासं क्षयं तथा शोथमर्शांसि ग्रहणीं तथा ॥ कामलां पाण्डुरोगं च कुष्ठान्येकादशैव च । रक्तपित्तं सखालित्यं शूलं चैवोदराणि च ॥ वातरोगं प्रतिश्यायं विद्रधिं विषमज्वरम् । सतताभ्यासयोगेन वलीपलितनाशनम् ॥ ताम्रवत् कुरुते देहं सर्व्वव्याधिविवर्जितम् । जीवेद्वर्षशतं साग्रं द्वितीय इव भास्करः ॥

Ta'mra druti.

A kajjali or black powder is to be prepared by rubbing together one tola' of mercury and two tola's of sulphur in a stone mortar. This powder is to be rubbed with lime juice and turned semi-liquid, with which is to be mixed four tola's of a very fine foil or wire made of absolutely pure copper, cut into pieces. The mortar containing these materials is then to be exposed to the intense heat of the sun for three hours, with the result that the copper will be liquefied. Dose, one racti, to commence with, and increased gradually to six ractis, to be taken with a few drops of honey and clarified butter. Buttermilk or dha'nya'mla is to be drunk after taking this medicine. Diet to be taken with boiled sha'li' rice of more than one year's standing, after the medicine is digested. This medicine cures amlapittam, congh, waste, piles, jaundice, anemia, leprosy, hemeptosis, baldness, shulam, and many other diseases. One who takes this medicine every day keeps a good health, and leaves at least for a hundred years.

अम्लपित्तरोगे पथ्यानि।

ऊर्द्ध्वगे वमनं पूर्वमधोगे तु विरेचनम्। द्वयोरल्पाशनं पश्चान् निरूहश्चापि शालयः॥ यवगोधुममुद्गाश्च पुराणा जाङ्गलो रसः। जलानि शृतशीतानि शर्करामधुशक्तवः॥ कर्कोटकं कारवेल्लं पटोलं हिलमोचिका। वेत्राग्रं वृद्धकुष्माण्डं रम्भापुष्पं च वास्तुकम्॥ कपित्थं दाड़िमं धात्रीं तिक्तानि सकलान्यपि। पानान्नानि समस्तानि कफ-पित्तहराणि च॥ अम्लपित्तामये नित्यं सेवितव्यानि मानवैः। रसौषधनिषेवने त्याज्यानि तु सदा त्यजेत्॥

Diet and actions salutary in amlapittam :—

In case of upward amlapittam, vomiting should be resorted to, at first; and in case of downward amlapittam, purgation is considered useful, before commencement of treatment. In case of amlapittam with upward and downward tendencies, it is desirable, first of all, to let the patient take a light diet for a few days, and then to have recourse to a special kind of douche called "niruha" (see Bha'bapraka'sha). The following are salutary at all stages of the disease :—sha'li rice, barley, wheat, and mudga of one to three year's standing; soup of meat of animals called ja'ngala (see Bha'vapraka'sha); water boiled and cooled, sugar, honey, and shaktu (barley fried and then powdered), karkota, ka'rabella, patola, hilamochika', tender leaves of the cane plant, kusma'nda of long standing, flower of banana, ba'stuka, kapittha, pomegranates, a'mlaki, and other bitters; all sorts of food and drinks having the property of pacifying kapha and pittam.

अम्लपित्तरोगे अपथ्यानि।

नवान्नानि विरुद्धानि पित्तकोपकराणि च। वेगरोधं तिलान् माषान् कुलत्थांस्तैलभक्षणम्॥ अविदुग्धं च धान्याम्लं लवणाम्लकटूनि च। गुर्वन्नं दधि मद्यं च वर्जयेदम्लपित्तवान्॥

Food and deeds considered injurious in amlapittam :—

rice, wheat, barley, and mudga gram—of recent growth, articles of food-stuff incongenial by combination, food having the property of increasing pittam, suppression of calls of nature in respect of stools, urine, vomiting, and sneezing; eating of sesamum seeds, dha'nya'mla (see page 380, Vol. III)* salt in excess, sours, pungents, heavy food, curd, and wine.

अथ पित्तरोग चिकित्सा।

धन्यामधुरिकाक्काथं तयोश्च कषायं हिमम्। मत्स्यण्डिकायुतं चैव पानात् पित्तं शमं नयेत्॥

Treatment of an abnormal excess of pittam.

Drinking of decoction of dhanya' and madhurika' (or water in which these two have been kept immersed for sometime), mixed with sugar, pacifies pittam.

पित्तरोगे रसप्रयोगः

पित्तघ्नक रसः।

मृतसूताभ्रमुण्डार्कतीक्ष्णमाक्षिकतालकम्। गन्धकं च भवेत्तुल्यं यष्टीद्राक्षामृताद्रवैः॥ जलमण्डपिकावासाद्रवैः क्षीरविदारिजैः। दिनैकं मर्द्दयेत् खल्वे सिताक्षौद्रयुता वटी॥ निष्कमात्रं निहन्त्याशु पित्तं पित्त-ज्वरम् क्षयम्। दाहं तृष्णां भ्रमं शोषं वेगात् पित्तान्तको रसः॥ सिता-

* Except at the time of taking such medicines as ba'ryanna rasa.

क्षीरं पिबेद्वानु यद्धि सितान्वितां जलैः। पिबेद्वा पित्तशान्त्यर्थं शीततोयेन चन्दनम् ॥

Pittaghnaka rasa.

Equal quantities of incinerated mercury, mica, munda iron, copper, tiksna iron, copper pyrites, orpiment, and sulphur are to be rubbed together, and subjected to bha'vana' for one day each, with the juice or decoction of each of the following :— jastimadhu, grapes, guruchi, jalamandapika (kumbhi), ba'saka, and bhumikusma'nda. Pills are then to be made one fourth of a tola', each, to be taken with sugar and honey. This medicine cures pittam (biliousness), fever due to the same, waste, sensation of heat, and vertigo.

धात्रीलौहम् ।

धात्रीचूर्णस्याष्टौ पलानि चत्वारि लौहचूर्णस्य। यष्टीमधुकरजश्च द्विपलं दद्यात् पटे घृष्टम् ॥ धात्र्याश्च क्वाथेन तच्चूर्णं भाव्यञ्च सप्ताहम्। चण्डातपेषु संशुष्कं भूयः पिष्टं घटे स्थितम् ॥ घृतेन मधुना युक्तं भोजनाद्यन्तमध्यतः। त्रीन् वारान् भक्षयेन्नित्यं पथ्यं दोषानुबन्धतः ॥ भक्तस्यादौ नाशयेच्च दोषान् पित्तकृतानपि। मध्ये चानाहविष्टब्धन्तथान्ते चाग्निमान्द्यताः। रक्तपित्तसमुद्भूतान् रोगान् हन्ति न संशयः ॥

Dha'tri lauham.

Thirty two tola's of powdered a'malaki, sixteen tola's of iron, and eight tola's of jastimadhu are to be rubbed together seven days with the decoction of a'malaki, and dried in the intense heat of the sun. The compound is then to be rubbed again and kept in a suitable pot. This medicine is to be taken with clarified butter and honey, thrice a day, viz. at the commencement, middle, and end of a meal. Taken at the commencement of a meal, it cures all the ailments caused by an

abnormal excess of pittam. Taken at the middle of a meal, it cures intestinal obstruction and flatulence ; taken at the end of a meal, it cures slowness of digesting heat and hemeptosis.

पित्तान्तक रसः ।

जातीकोषफले मांसी कुष्ठं तालीशपत्रकम्। माक्षिकं मृतलौहञ्च अभ्रं दिव्यं समांशिकम् ॥ सर्व्वतुल्यं मृतं तारं समं निष्पिष्य वारिणा। द्विगुञ्जाभा वटी कार्य्या पित्तरोगविनाशिनी ॥ कोष्ठाश्रितञ्च यत् पित्तं शाखाश्रितमथापि वा। शूलञ्चैवाम्लपित्तञ्च पाण्डुरोगं हलीमकम् ॥ दुर्नामभ्रान्तिवान्तिश्च क्षिप्रमेव विनाशयेत्। रसः पित्तान्तको ह्येष काशिराजेन भाषितः ॥

Pitta'ntaka rasa.

One part, each, of ja'tikosa, ja'tiphala, jata'ma'nshi, kustha, ta'lishapatra, swarnama'ksika, iron, mica, and realger ; and nine parts of silver are to be rubbed together with water, and made into pills, two ractis in weight, each. This medicine cures an abnormal excess of pittam, shulam, amlapittam, anemia, jaundice, piles, vertigo, and vomiting.

महापित्तान्तक रसः ।

यद्यत्र माक्षिकं त्यक्त्वा सुवर्णमपि दीयते। महापित्तान्तको नाम सर्व्वपित्तविनाशनः ॥

Maha'pitta'ntaka rasa.

If in the composition of pitta'ntaka rasa, gold is substituted for silver, the medicine is called maha'pitta'ntaka rasa.

पित्तस्योपशयमाह ।

तिक्तस्वादुकषायशीतपवनच्छायानिशावीजनं ज्योत्स्नाभूगृहयन्त्रवारि-

जलजस्त्रीगात्रसंस्पर्शनम् । सर्पिःक्षीरविरेकसेकरुधिरस्रावप्रदेहादिकं पानाहारविहारभेषजमिदं पित्तं प्रशान्तिं नयेत् ॥

Pacifiers of pittam :—

bitters, sweets, astringents, coldness, exposure to cold wind, shades, night, mild wind raised by fan, moon-light, underground rooms (in hot weather in the tropics), water sprinkled through artificial fountains, touching of water plants and women's bodies, drinking of clarified butter and milk, purgation, smearing the body with cold water, milk, etc. letting out of blood and smearing the body with sandal-paste, ushira-paste, and other cooling unguents.

पित्तस्य प्रकोपकारणानि ।

कट्वम्लोष्णविदाहितीक्ष्णलवणक्रोधोपवासातपस्त्रीसम्भोगतृषाक्षुधाभिहननव्यायाममद्यादिभिः । भुक्ते जीर्य्यति भोजने च शरदि ग्रीष्मे तथा प्राणिनां मध्याह्ने च तथार्द्धरात्रसमये पित्तप्रकोपो भवेत् ॥ माषैस्तिलैः कुलत्थैश्च मत्स्यैर्मेषामिषेण च । गव्येन दधितक्रेण नृणां पित्तं प्रकुप्यति ॥

Increasers of pittam :—

pungents, sours, hot things, bida'hi (see page 7, Vol. IV), acrid food, salt, anger, fasting, exposure to the sun, sexual intercourse, thirst, hunger, physical exercise, drinking of liquor, eating of ma'sa-gram, sesamum, kulattha, fish, mutton, and curd and butter-milk prepared from cow's milk. Pittam naturally increases at the time of taking and digestion of meal, in the hot weather, and at mid-day and mid-night.

अथ शूलाधिकारः ।

शूलनिदानम् ।

दोषैः पृथक् समस्तामद्वन्द्वैः शूलोऽष्टधा भवेत् । सर्वेष्वेतेषु शूलेषु प्रायेण पवनः प्रभुः ॥ भुक्ते जीर्यति यच्छूलं तदेव परिणामजम् ॥ जीर्णे जीर्यत्यजीर्णे वा यच्छूलमुपजायते । पथ्यापथ्यप्रयोगेण भोजनाभोजनेन च । न शमं याति नियमात् सोऽन्नद्रव उदाहृतः ॥

Shulam (all shorts of pain in the belly including colic).

These are of eight different kinds, and are due to the following eight different causes ;—va'yu, pittam, kapha, va'yu combined with pittam, va'yu combined with kapha, pittam combined with kapha, combination of va'yu, pittam, and kapha ; and a'ma or undigested part of the chyle. In all these pains, an abnormd excess of va'yu plays the predominant part. Of these eight different kinds of pain in the belly, there is one which is felt at the time of food being digested in the stomach, Such a pain is called parin'ma (or pacti) shulam.

There is a kind of shulam or pain in the belly which is felt irrespective of whether the patient takes good or bad diet, whether he is in full or empty stomach. No restrictions about food only can pacify this pain. This is called "annadrava shulam."

शूलचिकित्सा ।

वमनं लंघनं स्वेदः पाचनं फलवर्त्तयः ।* क्षारचूर्णानि गुड़िकाः शस्यन्ते शूलशान्तये ॥

* मदनं पिप्पली कुष्ठं वचा गौराश्च सर्षपाः । गुड़क्षारसमायुक्ताः फलवर्त्तिरिहोच्यते ॥

SHULAM

Treatment of shulam.

The following may be adopted as so many methods of treatment of shulam:—vomiting, fasting, fomenting, decoctions of prescribed herbs, phalabarti (a paste prepared by pestling together madana fruit, pippali, kustha, bacha', white mustard seeds, molasses, and alkalis, and entered into the rectum), and pills referred to later on.

कतिपया मुष्टियोगाः।

(१) शम्बूकजं भस्म पीतं जलेनोष्णेन तत्क्षणात्। पक्तिजं विनिहन्त्येतच्छूलं विष्णुरिवासुरान्॥

(२) नारिकेलं सतोयं च लवणेन प्रपूरितम्। मृदावबेष्टितं शुष्कं पक्वगोमयवह्निना॥ पिप्पल्या भक्षितं हन्ति शूलं हि परिणामजम्। वातिकं पैत्तिकञ्चापि श्लैष्मिकं सान्निपातिकम्॥ इति—नारिकेलक्षारः। (३) लौहचूर्णं वरायुक्तं विलीढं मधुसर्पिषा परिणामशूलं शमयेत् तन्मलं वा प्रयोजितम्॥ (४) कृष्णाभयालौहचूर्णं गुड़ेन सह भक्षयेत्। पक्तिशूलं निहन्त्येतज्जठराग्न्यग्निमन्दताम्। आमवातविकारांश्च स्थौल्यञ्चैवापकर्षति॥ (५) पथ्यालौहरजःशुण्ठीचूर्णं माक्षिकसर्पिषा। परिणामरुजं हन्ति वातपित्तकफात्मिकाम्॥ (६) दध्नाऽलूनसरेणाद्यात् सतीनयवशक्तुकान्। अचिरान्मुच्यते शूलान्नरोऽन्नपरिवर्ज्जनात्॥ (७) मूत्रान्तः पाचितां शुष्कां लौहचूर्णसमन्विताम्। सगुड़ामभयामद्यात् सर्व्वशूलप्रशान्तये॥ (८) अन्नद्रवे च तत् कार्यं जरत्पित्ते* यदीरितम्। आमपक्वाशये शुद्धे गच्छेदन्नद्रवं शमम्। (९) धात्रीफलभवं चूर्णमय-

* जरत्पित्ते इति विदग्धाजीर्णे (४र्थ खण्डे २७१-७५ पृष्ठानि द्रष्टव्यानि)।

श्चूर्णसमन्वितम्। यष्टीचूर्णेन वा युक्तं लिह्यात् क्षौद्रेण तद्द्रवे॥ श्यामाकतण्डुलैः सिद्धं सिद्धं कोद्रवतण्डुलैः। प्रियंगुतण्डुलैः सिद्धं पायसं सहितं हितम्॥ (१०) मातुलुङ्गरसो वापि शिग्रुक्वाथस्तथा परः। सक्षारो मधुना पीतः पार्श्वहृद्वस्तिशूलनुत्॥ (११) दग्धमनिर्गतधूमं मृगशृङ्गं गोघृतेन सह पीतम्। हृदयनितम्बजशूलं हरति शिखी सर्पनिवहमिव॥ (१२) तिलैश्च गुड़िकां कृत्वा भ्रामयेज्जठरोपरि। शूलं सुदुस्तरं तेन शान्तिं गच्छति सत्वरम्॥ (१३) विल्वमूलतिलैरण्डं पिष्ट्वा चाम्लतुषाम्भसा। गुड़िकां भ्रामयेदुष्णां वातशूलविनाशिनीम्॥ (१४) नाभिलेपाज्जयेच्छूलं मदनं काञ्जिकान्वितम्॥ (१५) विश्वमेरण्डजं मूलं क्वाथयित्वा जलं पिवेत्। हिंगुसौवर्चलोपेतं सद्यः शूलनिवारणम्॥ (१६) शंखचूर्णं सलवणं सहिंगु व्योषसंयुतम्। उष्णेण वारिणा पीतं शूलं हन्ति त्रिदोषजम्॥ (१७) शम्बूकं त्र्यूषणं पञ्चलवणानि-मृतायसम्। समांशं पेषयेन् मूत्रैः कृष्णाजस्य दिनावधि॥ भक्षयेत् कर्षमात्रं तु परिणामाख्यशूलनुत्॥ (१८) इन्द्रवारुणिकामूलं कटुत्रयसमायुतम्। पिवेदुष्णाम्बुना हन्ति शूलमत्यन्तदुःसहम्॥ (१९) भूदारुवटमूलं च शूलजिद् चोष्णवारिणा। (२०) सद्योभवं हरेच्छूलं लवणं वाऽरनालकैः। घृतेन सैन्धवं वाथ उष्णतोयैः सुवर्चलम्॥ (२१) हरितकी त्रिकटुकं कुचिला हिंगु सैन्धवम्। गन्धकं च समं सर्वं वटीं कुर्यात् सुखावहाम्॥ लघुकोलप्रमाणां तु शस्यते प्रातरेव हि। एकैका वटिका ग्राह्या गुल्मशूलविनाशिनी॥ ग्रहण्यामतिसारे च साजीर्णे मन्दपावके। योजयेदुष्णपयसा सुखमाप्नोति निश्चितम्॥ सुवर्णवद् भवेद् देहं सदोत्साहयुतं नृणाम्॥ (२२) वन्ध्यालांगलिकामूलं शंखं तु द्विगुणं तयोः। त्रयाणां भावयेच् चूर्णं त्र्यहं जम्वीरजद्रवैः॥ रुद्ध्वा गजपुटे पच्यात् तत्क्षारं मरिचैर्घृतैः। कर्षमात्रं पिवेच्छूली तत्क्षणात् सुखमाप्नुयात्॥

Some simple remedies.

(1) Pacti-shulam is pacified at once, if ashes of snail shell, dissolved with water, are drunk.

(2) A ripe cocoanut fruit, containing its water, is to be filled in with salt. The opening is to be closed by its own shell. It is then to be coated all round with mud, and dried. It is next to be burnt by fire made of cowdung cakes. The ashes thus prepared, mixed with powdered pippali, and taken with honey, cures pacti-shultam.

(3) One sixteenth tola' of incinerated iron with an equal quantity of powdered triphala', mixed with honey and clarified butter, is to be licked daily. This cures all sorts of pacti-shulam. Incinerated manduram may be used in place of iron, in the present case.

(4) One sixteenth tola', each, of pippali, haritaki, and incinerated iron are to be mixed together with molasses and taken in the morning. This medicine cures pacti-shulam, udara-roga, slowness of digesting heat, rheumatism, and obesity.

(5) One sixteenth tola', each, of powdered haritaki, incinerated iron, and shunthi, mixed together, and taken with honey and clarified butter, cures parina'ma shulam.

(6) One is freed from all shorts of shulam, if one gives up taking salt and any other food than curd with the thin layer of cream, formed upon it, mixed with fried and powdered kala'ya grams or barley.

(7) One sixteenth tola' of haritaki, boiled with cow's urine and then dried and powdered, mixed with an equal quantity of incinerated iron, and a suitable quantity of molasses are to be taken in the morning for the cure of all sorts of shulam.

(8) All that are to be done for the pacification of jarat-pittam or bidagdha'jirna (see pages 271-75, Vol. IV) may also

be done for the pacification of anna-drava-shulam, which disappears as soon as the whole of the stomach is purified.

(9) For the cure of annadrava-shulam, one should take every morning one sixteenth tola' of powdered a'malaki mixed with an equal quantity of incinerated iron or powdered jastimadhu, and a suitable quantity of honey. Diet, rice prepared from the seeds of shya'ma', kodrava, or priyangu (kanguni)* boiled with milk mixed with water, and sweetened, when boiled, by the mixture of sugar. (Such a food is called pa'yasa).

(10) Juice of ma'tulunga (citrus) or decoction of shigru, mixed with an alkali and a little of honey, may be drunk for the cure of pain in the sides of the chest, the heart, and the belly.

(11) Deer's horns, reduced to ashes by being burnt by putam by means of a mild heat, and mixed with clarified butter, prepared from cow's milk, may be licked for the cure of pain in the heart and the waist.

(12) Sesamum seeds, pestled with water, heated a little and made into a lump, is to be rolled upon the belly. This puts an end to shulam.

(13) Roots of bilva, sesamum seeds, and castor seeds, pestled together with sour tusa'mbu (see page 381, Vol. III), and heated and made into a lump, is to be rolled upon the belly. This cures shulam due to an abnormal excess of va'yu only.

(14) Madana fruit, pestled with ka'nji (see page 381, Vol. III) and applied upon the navel pacifies shulam.

(15) Shulam is pacified very quickly, if the patient drinks the decoction of shunthi and roots of eranda, mixed with hingu and salt-petre (or sauvarchala salt).

(16) One sixteenth tola' of conch-shell, reduced to ashes, mixed with one racti, each, of salt, hingu, and trikatu, and

* These three are grasses yeiding rice-like seeds.

dissolved with hot water may be drunk for the cure of shulam due to the three dosas.

(17) Equal quantities of conch-shell, reduced to ashes, trikatu, the five salts, and incinerated iron are to be rubbed together with goats' urine for one day, and taken in doses of one tola', a day. This medicine cures parina'ma shulam.

(18) Pestled roots of indraba'runi, mixed with trikatu and hot water, are to be drunk for the pacification of shulam.

(19) Pestled bhuda'ru (mushrooms ?), or roots of banian tree, dissolved with hot water, may be drunk for the pacification of shulam.

(20) Shulam of a very recent origin may be cured by (a) drinking salt dissoloved with a'rana'la (see page 383, Vol. III) or (b) rock-salt mixed with clarified butter, or (c) salt-petre dissolved with hot water.

(21) Equal quantities of haritaki, trikatu, nuxvomica, hingu, rock-salt, and sulphur are to be rubbed together with water and made into pills, six ractis in weight, each, to be taken in the morning with hot water. This medicine cures shulam due to gulma, grahani, diarrhœa, indigestion, slowness of digesting heat. It increases beauty and energy.

(22) One part, each, of roots of indraba'runi and la'ngali and two parts of incinerated conch-shell are to be rubbed together, and subjected to bha'vana' for three days with the juice of lime fruit. The compound is then to be confined in a putam and burnt by Gajaputam. This medicine, taken in doses of one tola', a day, mixed with powdered maricha and clarified butter, cures shulam.

अथ शूलरोगे रसप्रयोगः ।

जम्बुक रसः ।

टंकणं मूर्च्छितं सूतं यवक्षारं समं समम् । चूर्णितं भक्षयेन् माषं मधुना पक्तिशूलनुत् । जम्बुमांसाज्ययोर्यूषमनुपानं पिवेत् सदा ॥

Iatro-chemical treatment of shulam.

Jambuka rasa.

Equal quantities of borax, mercury in swoon (i. e, rasa-sinduram, see page 99, Vol. I), and javaksha'ra are to be rubbed together, and taken in doses of six ractis, each, with honey. Soup of the meat of jackal, mixed with clarified butter, is to be drunk after taking the medicine.

अग्निमुख रसः ।

मृतसूताभ्रकं ताम्रं गन्धकं चाम्लवेतसम् । विषं फलत्रयं तुल्यं सर्व्वं मर्द्द्यं दिनावधि ॥ विषमुष्टिर्जया वासा विजया रक्तशाकिनी । वृहती च महाराष्ट्री धत्तुरपद्मपत्रकः ॥ नागवल्ली शमी जम्बु भाव्यमेभिर्द्वैस्त्र्यहम् । समांशं पञ्चलवणं दत्वार्द्रकरसेन च ॥ दिनं पेष्यं ततः कुर्य्याद्वटिकां चणमात्रकाम् । भक्षयेद्वातशूलार्त्तः योऽयमग्निमुखो रसः ॥

Aganimukha rasa.

Equal quantities of incinerated mercury, mica, copper, sulphur, amlabetasa, aconite, and triphala' are to be rubbed together for one day, and subjected to bha'vana' for three times with the juices of the following :—nuxvomica, bhanga',

ba'saka, haritaki, ractasha'kini, brihati, maha'ra'stri, dhatura', leaves of lotus, betel leaves, leaves of shami, and leaves of jambu. The compound is then to be mixed with an equal quantity of the five salts, and rubbed, for one day, with the juice of ginger. Pills are then to be made, three ractis in weight, each. This medicine cures shulam due to va'yu.

त्रिनेत्ररसः ।

खण्डितं हारिणं शृङ्गं स्वर्णं शुल्वं मृतं रसम् । दिनैकं चार्द्रक-द्रावैर्मर्द्दंच रुद्ध्वा पचेत् पुटे ॥ त्रिनेत्राख्यो रसः सोऽयं माषं मध्वाज्यकै-र्लिहेत् ॥ सैन्धवं जीरकं हिंगु मध्वाज्याभ्यां लिहेदनु । पक्तिशूलहरं ख्यातं मासमात्रान्न संशयः ॥

Trinetra rasa.

Powdered horn of deer, gold, copper, and incinerated mercury are to be rubbed for one day with the juice of ginger. The compound is then to be dried and heated by putam. Dose, ix ractis, to be taken with honey and clarified butter. Rock-salt, jeera', and hingu mixed with honey and clarified butter are to be licked after taking this medicine. This medicine cures pacti-shulam in a month.

शूल केशरी रसः ।

शुद्धं सूतं द्विधा गन्धं यामैकं मर्द्दयेद् दृढम् । द्वयोस्तुल्यं शुद्धताम्रं संपुटे तन्निरोधयेत् ॥ ऊर्द्धाधो लवणं दत्त्वा मृद्भाण्डे धारयेद्भिषक् । कृत्वा गजपुटे पाच्यं स्वाङ्गशीतं समुद्धरेत् ॥ संपुटं चूर्णयेत् सूक्ष्मं पर्ण-खण्डे द्विगुञ्जकम् । भक्षयेत् सर्व्वशूलार्त्तो हिंगु शुण्ठी च जीरकम् ॥ वचामरिचसंचूर्णं कर्षमुष्णजलैः पिवेत् । असाध्यं नाशयेच्छूलं रसः स्याच् छूलकेशरी ॥

Shula-keshari rasa.

One part of purified mercury, two parts of purified sulphur, and three parts of purified copper-wire (as thin as possible) are to de rubbed together for three hours (with lime juice), and confined in a closed crucible which is to be put inside an earthen putam with salt placed on all sides of the crucible. The putam is then to be burnt by Gajaputam. When cooled, the medicine is to be taken out and powdered. This medicine cures all sorts of shulam, if takeu in doses of two ractis, a day, with a piece of betel leaf. One tola' of hingu, shunthi, bacha', and maricha, combined (of which hingu should be two ractis only, and each of the rest, of equal quantity), mixed with hot water, is to be drunk after taking the medicine.

गगनसूर्यादि रसः ।

अभ्रं ताम्रं तथा लौहं प्रत्येकं संस्कृतं पलम् । सर्वमेतत् समाहृत्य मर्दयेत् कुशलो भिषक् ॥ आज्ये पलद्वादशके दुग्धे तत् स्वरसंख्यके । पक्त्वा तत्र क्षिपेच्चूर्णं सुपूतं घनतन्तुना ॥ विडङ्गत्रिफलावह्नि त्रिकटूनां तथैव च । पिष्ट्वा पलोन्मितानेतान् यथा संमिश्रतां नयेत् ॥ ततः पिष्ट्वा शुभे भाण्डे स्थापयेत्तद्विचक्षणः । आत्मनः शोभने चाह्नि पूजयित्वा गुरुं रविम् ॥ घृतेन मधुना मद्यः पाययेन्माषकादिकम् । अष्टौ माषान् क्रमेनैव वर्द्धयेत् तु समाहितः ॥ अनुपानं च दुग्धेन नारिकेलोदकेन वा । जीर्णशर्करशाल्यन्नमुद्गमांसरसादयः ॥ रसपाना-विरुद्धानि द्रव्याण्यन्यानि योजयेत् । हृच्छूलं पार्श्वशूलं च आमवातं कटिग्रहम् ॥ शुल्मशूलं शिरःशूलं यकृत्प्लीहानशेषतः । अग्निमान्द्यं क्षयं कुष्टं कासं श्वासं विचर्चिकाम् ॥ अश्मरीं मूत्रकृच्छ्रं च योगेनानेन साधयेत् ॥

Gaganasurya'di rasa.

Four tola's, each, of mica, copper, and iron are to be rubbed together and heated in an iron cauldron with forty eight tola's of clarified butter and twelve tola's of milk. When the whole thing turns semi-solid, four tola's, each, of the fine powder of the following are to be mixed with it :—biranga, triphala', roots of chitraka, and trikatu. The compound, thus prepared, is to be rubbed well, turned solid, and kept in a jar made of glass, wood, stone, or earth. Dose, six ractis, to commence with, to be increased gradually to half a tola', to be taken with clarified butter, honey, or liquor. Milk or cocoa-nut water is to be drunk after taking the medicine. Diet, sugar, sha'li rice, and mudga, of more than one year's standing ; soup of meat, and other diet, not forbidden at the time of taking mercury (see page 199-209, Vol. I). This medicine cures pain in the heart, sides of the chest, and the head, rheumatism, lumbago, pain due to gulma, enlargement of spleen and liver ; dullness of the digesting heat, wasting, leprosy, cough, asthma, cholera, bright's disease, and stricture.

शूलान्तक रसः ।

भस्मसूतस्य खस्यापि पलमेकं पृथक् पृथक्। ताम्रभस्मपले द्वे तु गन्धकस्य पलत्रयम् ॥ हरितालस्य कर्षांशं विमलं हेममाक्षिकम् । पलार्द्धं हलिनीकन्दं नागवङ्गौ पलार्द्धकौ ॥ चतुष्पलं तु त्रिवृतमेतत् सर्वं विचूर्णयेत् । भूधात्रीस्वरसेनैव भावयेत् सप्तधा भिषक् ॥ तथा दन्तीरसैर्वल्लं दद्यादार्द्रकवारिणा । तेन कोष्ठे विशुद्धे तु दधिभक्तं तु भोजयेत् । हरेत् सर्वाणि शूलानि रसः शूलान्तको मतः ॥

Shula'ntaka rasa.

Four tola's, each, of incinerated mercury and mica, eight tola's of copper, twelve tola's of sulphur, one tola', each, of

orpiment, bimala, and swarna-ma'kshika, two tola's, each, of the tuber of la'ngali, lead, and tin ; and sixteen tola's of roots of tribrit, are to be rubbed together, and subjected to bha'vana', for seven times, each, with the juices of bhumi-a'mlaki and danti. Pills are then to be made, three ractis in weight, each, to be taken with honey and ginger juice. Diet, curd with boiled rice, to be taken after the bowels are cleared. This medicine cures all sorts of shulam.

वह्निमुख रसः ।

पारदं माक्षिकं ताम्रं कृष्णाभ्रं गन्धकत्रयम् । माणिमन्थं विषं हिंगु वह्निशाकाम्लकाञ्चनान् ॥ रक्तमारीषनिर्गुण्डीमहाराष्ट्र्याटरुषकम् । जयाजयन्तीनिर्यासैस्तथा च विषतिन्दुकान् ॥ मर्दितं कुक्कुटपुटे पचेद् वह्निमुखाह्वयः । अष्टगुञ्जामितः सोऽयं प्रयोज्यः साज्यनागरः ॥ हिंगु-सौवर्च्चलोष्णाम्बुयुतो वा गुल्मशूलजित् ॥

Bahnimukha rasa.

Equal quantities of mercury, copper-pyrites, copper, mica, sulphur, orpiment, realger, rock-salt, acconite, hingu, roots of chitraka, chukrika', gold, red tanduliyaka, nirgundi, maha'-ra'stri, ba'saka, and nuxvomica are to be rubbed together with the juices of bhanga' and jayanti. The compound is then to be dried and heated by kukkuta-putam (see page 296, Vol. I). Dose, eight ractis, each, to be taken with (1) a few drops of clarified butter and a little of powdered shunthi, (2) or with hot water mixed with hingu and subarchala (nitre). This medicine cures gulma and shulam.

महेश रसः ।

रसताम्रगन्धकानां त्रिगुणोत्तरवर्द्धितांशानाम् । अम्लेन मर्द्दितानां पुटपक्कानां निषेवितं भस्म ॥ गुञ्जाप्रमाणमार्द्रकसिन्धूत्थचूर्णसंयुक्तम् ।

सैरण्डतैलमाक्षिकमथ वा पटुर्हिंगुजीरकोपेतम् ॥ शमयति शूलमशेषं तत्तद्रसभावितं बहुशः। उपचूर्णैरनुपानैस्तैस्तैः सहितं कफानिलार्त्ति-हरम् ॥ एतच्च हरिणश्रृङ्गं मृतकाञ्चनटङ्कणोपेतम्। सघृतमधुं पक्ति शूलं शमयति शुलं महेशरसः ॥

Mahesha rasa.

One part of mercury, three parts of copper, and nine parts of sulphur are to be rubbed together with lime juice, and made into a lump, which is to be dried and burnt by putam. This medicine cures all sorts of shulam, if taken, in doses of one racti, each, to be taken with (a) ginger and rock-salt, or with (b) honey and castor oil, or with (c) rock-salt, hingu, and jeera'. This medicine cures kapha and va'yu also, if taken with suitable accompaniments. It cures pacti-shulam, if taken with the ashes of deer's horn, gold, borax, clarified butter, and honey.

उदयभास्कर रसः।

तोलतुल्यं रसं शुद्धं गन्धकं तच्चतुर्गुणम्। विधाय कज्जलीं श्लक्ष्णां ततो निम्बुकवारिणा ॥ तस्य कल्कं प्रकुर्व्वीत खल्वे यामचतुष्टयम्। द्वितोलमथ ताम्रस्य तनुपत्राणि सर्व्वशः ॥ कल्केन तेन निम्बुक-रसेनाप्लाव्य खल्वके। स्थापयेदातपे तीव्रे पिण्डीकृत्य ततः परम्। मूषामध्ये निरुध्याथ कुक्कुटाख्यैस्त्रिभिः पुटैः। पचेच्चूल्यां विनिक्षिप्य चुल्ली परिमितोपलैः ॥ तत आकृष्य संमर्द्य करण्डे तं विनिक्षिपेत्। रसोऽयं सर्व्वरोगघ्नो नृणामुदयभास्करः ॥ हन्ति शूलानि सर्व्वाणि तमांसीव दिवाकरः। पर्णखण्डकया सार्द्धं देयश्चेत्यपरे जगुः। पथ्यं रोगोचितं देयं रसस्यानुचितं त्यजेत् ॥

Udaya bha'skara rasa.

One tola' of purified mercury and four tola's of sulphur are to be rubbed together to form a kajjali or black powder, which is then to be rubbed for twelve hours with lime juice and turned semi-liquid. Two tola's of fine copper foil (or wire) are to be smeared all round with this substance, and the whole thing is to be immersed in lime juice in a stone mortar, which is to be kept in the sun and dried. The product is then to be confined in a crucible and heated by a kukkuta putam (see page 296, Vol. I) inside an oven, filled in with cowdung cakes. The contents of the putam are then to be taken out, rubbed with lime juice, and again burnt in the same way. The process is to be repeated for the third time. This medicine cures all sorts of diseases, and especially all sorts of shulam. It is to be taken (in doses of one racti, each, with honey alone), or with a piece of betel leaf. Things forbidden at the time of taking mercury should also be avoided at the time of taking this medicine.

शूलगजकेशरी रसः।

पलप्रमाणसूतेन वलिना द्विगुणेन च। शुद्धत्रिपलतालेन कृत्वा कज्जलिकां त्र्यहम् ॥ पलमावेन कर्त्तव्यं शुद्धताम्रस्य संपुटम्। पिधान पात्रसंग्रस्ततलपात्रास्यवत् खलु ॥ कज्जलीं संपुटस्यान्तर्निदध्यात्तदन-न्तरम्। अधस्तादुपरिष्टाच्च संपुटस्याक्षिपेत् खलु ॥ आकण्ठं पट-चूर्णं तं निधाय च निरुध्य च। विशोष्य गजसंज्ञेन पुटेन पुटयेत्ततः ॥ पटचूर्णं विधायाथ सिन्धुमध्ये विनिक्षिपेत्। पथ्यार्द्रकरसोपेतो वल्ल-मानेन सेवितः ॥ रसो निःशेषशूलघ्नः स्याच्छूलगजकेशरी ॥

Shulagaja keshari rasa.

Four tola's of mercury, eight tola's of sulphur, and twelve

tolas' of orpiment are to be rubbed together for three days to form a black powder. Four tola's of pure copper are to be made into a putam containing two pots, in such a way as the upper one covers the lower one which is to be provided with a hole. The black powder is then to be put into the putam, through the hole, which is now to be closed carefully by means of a piece of copper foil. Surrounded by salt on all sides, the putam is now to be kept inside an earthen vessel, filled up with salt, the mouth being closed by an earthen vessel, and the joint closed by mud and rags, as usual. When dried, the vessel is to be burnt by Gaja-putam. When cooled, the medicine is to be taken out, powdered finely, and sifted by means of a piece of cloth. The powder, thus prepared, is to be kept inside a hole made in a lump of rock-solt, the mouth of the hole being covered by means of a piece of the same salt. Dose, three ractis each, to be taken with powdered haritaki, ginger juice, and a few drops of honey. This medicine cures all sorts of shulam.

क्षारसूर्यम् ।

पलमितमृतशुल्वं तन्मितं गन्धचूर्णं वसुमितपलमानं तिन्तिनीक्षारचूर्णम्। त्रयमिदमभिदिष्टं क्षारसूर्याख्यमेतत् हरति सकलशूलं पीतमुष्णोदकेन ॥

Ksha'ra-suryam.

Four tola's, each, of incinerated copper and purified sulphur and thirty two tola's of ksha'ra (alkali)* prepared from the bark of tamarind are to be mixed together. This medicine, taken in adequate doses, with hot water, cures all sorts of shula.

* See page 266, Vol. III.

ताम्राष्टकम् ।

हिंगु व्योषं मधुकरुचकं तिन्तिनीक्षारताम्रं सर्व्वं चैतन् मसृणमृदितं शीतमुष्णोदकेन। क्षिप्रं शूलं क्षपयति नृणां तीव्रपीड़ासमेतं ध्वान्तं भानोरिव समुदयः साधु ताम्राष्टकं हि ॥

Ta'mra'stakam.

Equal quantities of hingu, trikatu, jastimadhu, sauvarchala salt, ksha'ra * prepared from the ashes of bark of tamarind, and incinerated copper are to be rubbed together and reduced to a very fine powder. This medicine, taken in adequate doses, with a little of hot water, cures all sorts of shulam.

प्रलयानल रसः ।

तालं ताप्यं कनककुनटीकान्तगन्धार्कसूतैः स्तुल्यांशैस्तैः रक्तार्क मधुरं दीप्यकं सर्व्वतुल्यम्। एतैः सर्व्वैस्त्रिकटु च समं कज्जलीकृत्य सर्व्वं हिङ्ग्वम्भोभिर्मुनिमितदिनैर्भावयेत् सप्तकृत्वः ॥ जयन्त्याः काकमाच्याश्च निर्गुण्ड्याश्चार्द्रकस्य च ॥ स्वरसैर्भावयेत् पिष्ट्वा सकृदेव दिने दिने। कर्त्तव्या मरिचैस्तुल्याश्छायाशुष्काश्च गोलिकाः ॥ हन्त्येषा प्रलयानलाख्यवटिका संसेवितोष्णाम्बुना सर्व्वं शूलगदं कृमिं च सकलं वैषम्यवृत्तिं क्षुधः। मन्दाग्निं ग्रहणीगदं श्वयथुरुक्पाण्डुं च गुल्मार्शसी वातश्लेष्मगदं तथोदररुजं श्वासं च कासं ज्वरम् ॥

Pralaya'nala rasa.

One part, each, of harita'la, swarna-ma'kshika, ka'nta iron (lode-stone), sulphur, copper, and purified mercury are to be rubbed together to from a kajjali or black powder, with which are to be mixed $2\frac{2}{3}$ parts, each, of bark of red arka,

madhurika', and jama'ni ; and $5\frac{1}{3}$ parts, each, of maricha, pippali, and shunthi—all finely powdered, and rubbed together, The compound is then to be subjected to bha'vana' for seven times in seven days, with eight parts of hingu dissolved with water, each time, and for one day each, with the juices of the following, in succession :— jayanti, ka'kama'chi, nirgundi, and ginger. Pills are then to be made of the size of a maricha (black pepper), each, to be taken with hot water. This medicine cnres all sorts of shulam, worms, irregularity of the digesting heat, grahani, swelling due to anemia, anemia, gulma, piles, diseases due to an abnormal excess of va'yu and kapha, udara-roga, asthma, cough, and fever.

अग्निप्रभाव रसः ।

रसगन्धकयोः कृत्वा कज्जलीं तुल्यभागयोः । पादांशममृतं दत्त्वा शुक्तिभस्म कलांशकम् ॥ हंसपादीरसैः सम्यङ् मर्द्दयित्वा दिनत्रयम् । स्थूलगोलं ततः कृत्वा परिशोष्य खरातपे ॥ निरुध्य वालुकायन्त्रे क्रमपुष्टेन वह्निना । पचेदेकमहोरात्रं ततः शीतं विचूर्ण्य च ॥ तुल्यांशममृतं दत्त्वा मर्द्दयेदार्द्रकद्रवैः । विलिप्य स्थालिकामध्ये ततोऽन्यस्थालिकोदरे ॥ पलार्द्धममृतं क्षिप्त्वा रसस्थालीं च तन्मुखे । न्युब्जां दत्त्वा दृढं रुद्ध्वा चुल्ल्यामारोप्य यत्नतः ॥ यामं प्रज्वालयेदग्निं विचूर्ण्य तदनन्तरम् । करण्डके विनिक्षिप्य स्थापयेदतियत्नतः ॥ रसो ह्यग्निप्रभावाख्यो दिष्टो मन्थानभैरवे ॥ हन्यादत्यग्निमान्द्यं ज्वरगणमखिलं वातजातं क्षयार्त्तिं शोफाढ्यं पाण्डुरोगं कफजनितगदान् प्लीहगुल्मं गुदार्त्तिम् । सर्व्वाङ्गीनं च शूलं जठरभवरुजं खञ्जतां पंगुलत्वं सर्व्वांश्चासाध्यरोगान् हरिरिव दुरितं रक्तगुल्मं वधूनाम् ॥

Agni prabha'va rasa.

One tola', each, of mercury and sulphur are to be rubbed together to form a kajjali or black powder with which is

to be mixed one fourth its quantity of aconite and one sixteenth part of incinerated oyster-shells, The compound is then to be rubbed, for three days, with the juice of hansapa'di, made into a lump, and then dried in the sun. This is then to be confined in an earthen putam, and heated by the third kind of Ba'luka' jantram (see page 260, vol, 1) for twenty-four hours, by means of fire gradually increasing in intensity of heat. When cooled. the medicine is to be taken out, powdered, mixed with an equal quantity of aconite, and rubbed with ginger juice to form a semi-liquid, with which is to be coated the inner surface of an earthen basin. By this basin is to be closed the mouth of an earthen vessel containing two tola's of aconiie. The joint of the vessel and the basin is to be closed tightly by means of rags and mud, as usual. The vessel is then to be placed upon an oven, and heated, for three hours, by means of fire made of wood. When cooled, the medicine is to be taken out and powdered. (Dose, one racti, each, to be taken with honey).

This medicine cures slowness of digesting heat, all sorts of fever, consumption due to an abnormal excess of va'yu, anemia with swelling, diseases due to an abnormal excess of kapha, enlargement of spleen, gulma, shulam affecting all parts of the body, udara-roga, lameness, and racta gulma.

क्षारवटी ।

अमृतं मेघभस्माथ शङ्खं चिंचा सुभास्करम् । क्रमाद् द्विगुणितं कृत्वा तत्तुल्यं च कटुत्रिकम् ॥ तुलसीभृङ्गराजोत्थमातुलुङ्गार्द्रकद्रवैः । भावितं वहुशश्चूर्णं रजो वा गुटिकापि वा ॥ गुञ्जामात्रं तु सेवेत सर्वशूलान् विनाशयेत् । मन्दाग्निं ग्रहणीमर्शो गुल्मशूलमरोचकम् । एषा क्षारवटी नाम कृशदेहेषु युज्यते ॥

Ksa'ra bati.

One part of aconite, two parts of mica, four parts of incinerated conch-shell, eight parts of ksa'ra prepared from the ashes of bask of tamarind, sixteen parts of copper, and thirty-one parts of trikatu are to be rubbed together and subjected to bha'vana' with the juices of tulasi, bhringara'ja ma'tulunga, and ginger. Dose, one racti, each (to be taken with honey), This medicine cures all sorts of shulam, dull-ness of the digesting heat, grahani, piles, shulam due to gulma, and aversion to food. This medicines cures thin-ness as well.

क्षारताम्रम् ।

रसेन ताम्रस्य दलानि लिप्त्वा गन्धेन ताम्रद्विगुणेन पश्चात् । वस्त्रेण बद्धाथ समुद्रजेन क्षारत्रयेणापि च वेष्टयित्वा ॥ मृदा च संलिप्य पुटं दद्दीत दलानि ताम्रस्य विचूर्णयेत । धत्तूरचित्राद्र्कटुत्रयैश्च विमर्द्दयेत् तत् त्रिदिनप्रमाणम् ॥ कलाप्रमाणेन विषं च दत्त्वा वल्लं दद्दीतास्य च वातशूले ।

Ksa'ra ta'mram.

One part of very thin foils (or fine wires) of pure copper, cut into pieces, is to be smeared with a paste made of one part of mercury and two parts of sulphur (by being rubbed together into a black powder and then rubbed with water or lime juice). The lump, thus formed, is then to be wrapped up in a piece of cloth, which is to be coated all over with a paste made of rock-salt, javaksha'ra, sarji-ksha'ra, and borax. Another coating of mud only is then to be applied upon the first coating. When dried, the lump is to be con-fined within a putam, made of two earthen basins, and heated, as usual. When cooled, the copper is to be taken out,

powdered, and then rubbed for three days with the juices or decoctions of dhatura', roots of chitraka, ginger, and trikatu. The product is then to bs mixed with one sixteenth its weight of aconite. This medicine cures colic due to an excess of va'yu, if taken in doses of three ractis a day (rubbed with a few drops of honey, only).

लौहगुड़म् ।

लौहस्य रजसो भागास्त्रिफलायास्त्रयस्तथा । गुड़स्याष्टौ तथा भागा गुड़ान्मूत्रं चतुर्गुणम् ॥ एतत् सर्व्वञ्च विपचेद् गुड़पाकविधानवित् । लिहेच्च तद् यथाशक्ति क्षये शूले च पाकजे ॥

Lauha gura.

One part, each, of iron, haritaki, a'mlaki, bibhitaki ; eight parts of molasses (as old as procurable), and thirty two parts of cow's urine are to be boiled together (by a mild heat in a pot made of earth or iron), till the whole thing turns softly solid. (Dose, one fourth of a tola' to be increased gradully to half a tola'). This medicine cures waste and parina'ma shulam.

कोलादि-मण्डूरम् ।

कोलाग्रन्थिकश्रृङ्गवेरचपलाक्षारैः समं चूर्णितं मण्डूरं सुरभीजलेऽष्ट-गुणिते पक्त्वाऽथ सान्द्रीकृतम् । तत् खादेद्दशनादिमध्यविरतौ प्रायेण दुग्धान्नभुग् जेतुं वातकफामयान् परिणतौ शूलञ्च शूलानि च ॥

Kola'di manduram.

One part, each, of chavya, roots of pippali, ginger, pippali, and javaksha'ra, five parts of incinerated mandura, and forty parts of cow's urine are to be boiled together in the same way

as in Lauha gura. (Dose, one eighth of a tola', a day). It is to be taken in three equal parts, viz. at the beginning, middle, and close of a meal. Diet, milk and boiled rice. This medicine cures all sorts of shulam.

गुड़मण्डूरम्।

गुड़ामलकपथ्यानां चूर्णं प्रत्येकशः पलम्। त्रिपलं लौहकिट्टस्य तत्सर्वं मधुसर्पिषा॥ समालोड्य समश्नीयादक्षमात्राप्रमाणतः। आदिमध्यावसानेषु भोजनस्य निहन्ति तत्॥ अन्नद्रवं जरत्पित्तमस्रपित्तं सुदारुणम्। परिणामसमुत्थञ्च शूलं संवत्सरोत्थितम्॥

Gura manduram.

Four tola's, each, of molasses (as old as can be procured), a'malaki, and haritaki; and twelve tola's of incinerated manduram are to be rubbed together with (twelve tola's, each, of) honey and clarified butter, and taken in doses of one tola', a day, in three equal parts, one of them being taken at the commencement, the other at the middle, and the third at the close of a meal. This medicine cures annadrava-shulam, jarat pittam, racta pittam, and parina'ma shulam of one year's standing.

क्षीरमण्डूरम्।

लौहकिट्टपलान्यष्टौ गोमूत्रार्द्धाढ़के पचेत्। क्षीरप्रस्थेन तत् सिद्धं पित्तशूलहरं परम्॥

Kscera manduram.

Thirty two tola's of incinerated manduram, hundred and twenty eight tola's of cow's urine, and sixty four tola's of milk are to be boiled together by mild heat in a pot made of

iron or earth, till the whole thing turns soft-solid. (Dose, one sixteenth of a tola' to be gradually increased to half a tola'). This medicine cures parina'ma shulam.

मण्डूरगुड़ः।

विड़ङ्गं चित्रकं चव्यं त्रिफला त्र्यूषणानि च। नव भागानि चैतानि लौहकिट्टसमानि च॥ गोमूत्रं द्विगुणं दत्त्वा मूत्रार्द्धिकगुड़ान्वितम्। शनैर्मृद्वग्निना पक्त्वा सुसिद्धं पिण्डतां गतम्॥ स्निग्धभाण्डे विनिक्षिप्य भक्षयेत् कोलमात्रया। प्राङ्मध्यान्तक्रमेणैव भोजनस्य प्रयोजितः॥ योगोऽयं शमयत्याशु पक्तिशूलं सुदारुणम्। कामलां पाण्डुरोगञ्च शोथं मन्दाग्नितामपि॥ अर्शांसि ग्रहणीरोगं क्रिमिगुल्मोदराणि च। नाशयेदम्लपित्तञ्च स्थौल्यञ्चापि नियच्छति॥ वर्ज्जयेच्छुष्कशाकानि विदाह्यम्लकटूनि च। पक्तिशूलान्तको ह्येष गुडो मण्डूरसंज्ञितः। शूलार्त्तानां कृपाहेतोस्तारया परिकीर्त्तितः॥

Mandura gura.

Nine parts of incinerated manduram, eighteen parts of cow's urine, and nine parts of old molasses are to be boiled by mild heat in a pot made of earth or iron. When the whole thing turns semi-solid, one part, each, of the powder of the following is to be thrown into it, and the boiling continued, till the whole thing gets well mixed and turns soft-solid :—biranga, roots of chitraka, chavya, haritaki, a'malaki, bibhitaki, shunthi, pippali, and maricha. Dose, half a tola', a day, to be taken in three equal parts, at three different times, viz. at the beginning, middle, and close of a meal. This medicine cures parina'ma shulam, jaundice, anemia, swelling due to anemia, dullness of the digesting heat, piles, grahani, worms, gulma, udara, amlapitta, and obesity. The following are to be

avoided at the time of taking this medicine :—dried pot-herbs, bida'hi food, pungents, and sours.

शतावरीमण्डूरम् ।

संशोध्य चूर्णितं कृत्वा मण्डूरस्य पलाष्टकम् । शतावरीरसस्याष्टौ दध्नश्च पयसस्तथा ॥ पलान्यादाय चत्वारि तथा गव्यस्य सर्पिषः । विपचेत् सर्व्वमेकत्र यावत् पिण्डत्वमागतम् ॥ सिद्धन्तु भक्षयेन्मध्ये भोजनस्याग्रतोऽपि वा । वातात्मकं पित्तभवं शूलञ्च परिणामजम् । निहन्त्येव हि योगोऽयं मण्डूरस्य न संशयः ॥

Shata'bari manduram

Thirty two tola's, each, of incinerated mandura, juice of roots of shata'bari, and curd ; and sixteen tola's of clarified butter are to be boiled, by means of mild heat in a pot made of earth or iron, till the whole thing turns soft-solid. This medicine is to be taken either at the beginning or at the middle of a meal. This cures parina'ma shulam, and shulam due to va'yu and pittam.

नारायणी मण्डूरम् ।

शतावरीरसप्रस्थे प्रस्थे च सुरभीजले । अजायाः पयसः प्रस्थे प्रस्थे धात्रीरसस्य च ॥ लौहमलपलान्यष्टौ शर्करापलषोडश । दत्त्वाज्यकुडवं तत्र शनैर्मृद्वग्निना पचेत् ॥ सिद्धशीते घनीभूते द्रव्याणीमानि दापयेत् । विडङ्गत्रिफलाव्योषयमानीगजपिप्पलीद्विजीरकघनानाञ्च श्लक्ष्णान्यक्ष-समानि च । खादेदग्निबलापेक्षी भोजनादौ विचक्षणः ॥ शूलं सर्व्वभवं हन्ति पित्तशूलं विशेषतः । हृच्छूलं पार्श्वशूलञ्च कुक्षिवस्तिगुदे रुजम् ॥ कासं श्वासं तथा शोथं ग्रहणीदोषमेव च । यकृत्प्लीहोदरानाहराजयक्ष्म-

विनाशनम् ॥ विष्टम्भमामं दौर्व्बल्यमग्निमान्द्यञ्च यद् भवेत् । एतान् रोगान् निहन्त्याशु भास्करस्तिमिरं यथा ॥

Na'ra'yani manduram.

Sixty four tola's, each, of the juice of shata'bari, cow's urine, goat's milk, sugar, and juice of a'malaki ; thirty two tola's of incinerated mandura, and sixteen tola's of clarified butter are to be boiled together, as in the preceding cases, till the whole thing turns semi-solid, when one tola', each, of the powder of the following is to be mixed with the substance :—biranga, triphala', trikatu, jama'ni, gaja-pippali, white jeera', black jeera', and musta'. The heat is still to be continued till the whole thing gets well-mixed and turns soft solid. This medicine is to be taken at the beginning of taking a meal (in doses of one fourth of a tola' or so). It cures all sorts of shulam, especially that due to an excess of pittam, pain in the heart and sides of the chest, diseases affecting the stomach, intestine, and rectum ; cough, asthma, swelling due to anemia, chronic diarrhœa, enlargement of spleen and liver, consumption, flatulence, mucus, indigestion, and weakness.

शतवीर्य्यामण्डूरम् ।

मण्डूरस्यातितप्तस्य वराक्वाथप्लुतस्य च । चूर्णीकृत्य पलान्यष्टौ शतावरीरसस्य च ॥ दध्नश्च पयसश्चाष्टावामलक्या रसस्य च । चतुष्पलं घृतस्यापि शाणमात्रं विनिक्षिपेत् ॥ सिद्धे प्रत्येकमेतेषामजाजीधान्य-मुस्तकम् । त्रिजातककणापथ्या उपयुक्तं निहन्ति च ॥ शूलं दोष-त्रयोद्भूतमम्लपित्तञ्च दारुणम् । अरुचिञ्च वमिञ्चैव कासं श्वासञ्च नाशयेत् ॥

Shatabirya' manduram.

Manduram is to be heated highly and immersed at once in the decoction of triphala'. It is then to be powdered very

fine. Thirty two tola's, each, of this powder of manduram, juice of shata'bari, curd, milk, and juice of a'malaki; and sixteen tola's of clarified butter are to be boiled by mild heat in a pot made of earth or iron. When the substance turns semi-solid, one fourth of a tola' of the powder of each of the following is to be mixed with it, and the boiling to be continued, till the whole thing gets well-mixed and turns soft-solid :—jeera', dhanya', musta', gura-twak, tejapatra, ela', pippali, and haritaki. This medicine, taken in suitable doses, cures shulam due to an abnormal excess of the three dosas, amlapittam, aversion to food, vomiting, cough, and asthma.

चतुःसममण्डूरम् ।

शुद्धो लौहमलाज्यमाक्षिकसिताभागाः समा मानतः पात्रे ताम्रमये दिनान्तमथितं संस्थापयेदातपे। पश्चात् तद् घनतां प्रणीय रजनीमेकां बहिः स्थापयेत् पात्रे ताम्रमये निधेयमथवा पात्रे हविर्भाविते ॥ पश्चान्माष-चतुष्टयं प्रतिदिनं जग्ध्वा जलं शीतलं पेयं भोजनपूर्व्वमध्यविरतौ स्वच्छन्दभोज्यै र्नरैः। जेतुं शूलहुताशमान्द्यकसनश्वासाम्लपित्तज्वरो-न्मादापस्मृतिमेहसर्व्वजठराजीर्णादिसर्व्वा रुजः ॥

Chatus-sama-manduram.

Equal quantities of incinerated manduram, clarified butter, honey, and sugar are to be rubbed together in a copper pot, for one day, by means of an iron rod. The pot, containing this amalgam, is then to be put in the sun till the substance becomes condensed. The pot containing the compound is then to be kept in the open air for one night. The compound is then to be kept in a copper pot or in an earthen pot in which clarified butter was kept for sometime. One fourth tola' of this medicine, divided in three equal parts, is to be taken, respectively, at the beginning, middle, and close of a meal,

daily. Cold water is to be drunk just after taking the medicine. This medicine cures shulam, dullness of digesting heat, cough, asthma, amlapittam, fever, insanity, epilepsy, spermatorrœa, and all sorts of udara-roga.

रसमण्डूरम् ।

कुड़वं पथ्याचूर्णं द्विपलं गन्धाश्म लौहकिट्टञ्च। शुद्धरसार्द्धपलं भृङ्गस्य रसं सकेशराजस्य ॥ प्रस्थोन्मितञ्च दत्वा पात्रे लौहेऽथ दण्ड-संघृष्टम्। शुष्कं घृतमधुयुक्तं मृदितं स्थाप्यञ्च भाजने स्निग्धे ॥ उपयुक्तमे-तदचिरान्निहन्ति कफपित्तजान् रोगान्। शूलं तथाम्लपित्तं ग्रहणीञ्च कामलामुग्राम् ॥

Rasa-manduram.

Sixteen tola's of powdered haritaki, eight tola's, each, of sulphur and mandura; two tola's of purified mercury, and sixty four tola's, each, of the juice of bhringara'ja and keshara'ja are to be placed in an iron pot and rubbed by means of an iron rod. When dried, the compound is to be mixed with a suitable quantity of clarified butter and honey, and there-by made soft-solid. It is then to be kept in an earthen pot in which clarified butter was kept previously. Taken in suitable doses, this medicine cures diseases due to kapha and pittam, shulam, amla-pittam, grahani, and jaundice.

लौहामृतम् ।

तनूनि लौहपत्राणि तिलोत्सेधसमानि च। कशिकामूलकल्केन संलिप्य सर्षपेण वा ॥ विशोष्य सूर्य्यकिरणैः पुनरेवावलेपयेत्। त्रिफलाया जले ध्मातं वापयेच्च पुनः पुनः ॥ ततः संचूर्णितं कृत्वा कर्पटेन

तु छानयेत्। भक्षयेन्मधुसर्पिर्भ्यां यथाग्न्येतत् प्रयोजयेत्॥ माषकं त्रिगुणं वाथ चतुर्गुणमथापि वा। छागस्य पयसः कुर्य्यादनुपानमभावतः॥ गवां घृतेन दुग्धेन चतुःषष्टिगुणेन च। पक्तिशूलं निहन्त्येतन्मासेनैकेन निश्चितम्॥ लौहामृतमिदं श्रेष्ठं ब्रह्मणा निर्म्मितं पुरा। ककारपूर्व्वकं यच्च यच्चाम्लं परिकीर्त्तितम्। सेव्यं तन्न भवेदत्र मांसञ्चानूपसम्भवम्॥

Lauha'mritam.

Purified sheets of iron, as thin as a sesamum seed, are to be coated all over with a paste made of the roots of kashika" (ka'sha or arka ?) or of mustard seeds. These are then to be dried in the sun and immersed in a decoction of triphala'. This process is to be repeated over and over again. The sheets are then to be reduced to a very fine powder, sifted by means of a piece of cloth. Dose, six ractis to 24 ractis, a day, according to the power of digestion, to be taken with a little of honey and clarified butter. Goat's milk, sixty-four times in weight of the medicine taken daily, is to be drunk after taking the medicine. If goats' milk is not available, the same quantity of cow's milk, mixed with a little of clarified milk prepared from cow's milk, may also be drunk. This medicine cures parina'ma shulam, in a month. Articles of food-stuff commencing with "k" (see page 204, Vol. I), and meat of those animals which are called a'nupa should be avoided, so long as this medicine is taken.

अक्षादि लौहम्।

अक्षामलकशिवानां स्वरसैश्च पक्वं सुलौहजचूर्णम्। सगुड़ं यदुपभुङ्क्ते मुञ्चति त्रिदोषजं शूलम्॥

Aksha'di lauham.

Incinerated iron, boiled with four times its weight of the juices of haritaki, a'malaki, and bibhitaki, and powdered, cures shulam due to an excess of the three dosas, if taken with a little of molasses, in doses of six ractis, a day.

सप्तामृत लौहम्।

मधुकं त्रिफलाचूर्णमयोरजः समं लिहन्। मधुसर्पिर्युतं सम्यग् गव्यं क्षीरं पिवेदनु॥ छर्द्दिं सतिमिरं शूलमम्लपित्तं ज्वरं क्लमम्। आनाहं मूत्रसङ्गञ्च शोथं चैव निहन्ति तत्॥

Sapta'mrita lauham.

One part of powdered jastimadhu, one third part, each, of powdered haritaki, a'malaki, and bibhitaki, and two parts of incinerated iron are to be mixed together, and taken with a little of honey and clarified butter (in doses of twelve ractis, a day). Cow's milk, in suitable quantities, is to be drunk, after taking this medicine. It cures vomiting, decline of eye-sight, shulam, amlapittam, fever, fatigue, a'na'ha, obstruction of urine, and swelling due to anemia.

धात्र्यादिलौहम्।

धात्रीचूर्णस्याष्टौ पलानि चत्वारि लौहचूर्णस्य। यष्टीमधुकरजश्च द्विपलं दद्यात् पटे घृष्टम्॥ अमृताक्वाथेन तच्चूर्णं भाव्यञ्च सप्त सप्ताहम्। चण्डातपेषु शुष्कं भूयः पिष्ट्वा नवे घटे स्थाप्यम्॥ घृतमधुना सह युक्तं भक्तादौ मध्यतोऽन्ते च। त्रीनपि वारान् खादेत् पथ्यं दोषानुवन्धेन॥ भक्तस्यादौ शमयति रोगान् पित्तानिलोद्भूतान्। मध्येऽन्नविष्टम्भं जयति नृणां विदह्यते नान्नम्॥ पानान्नकृतान् दोषान् भुक्त्यन्ते शीलितं जयति।

एवं जीर्य्यति चान्ने शूलं नृणां सुकष्टमपि ॥ हरति च सहसा युक्तो योगश्चायं जरत्पित्तम् । चक्षुष्यं पलितघ्नं कफपित्तसमुद्भवान् जयेद् रोगान् ॥

Dha'trya'di lauham.

Eight palas of powdered a'malaki, four palas of incinerated iron, two palas of jastimadhu—all finely powdered and sifted through a piece of cloth—are to be mixed together and subjected to bha'vana', for seven days, with the decoction of amrita' (guruchi*), after which the substance is to be dried by the intense heat of the sun, and then powdered. Six ractis of this medicine is to be taken with a little of honey and clarified butter, thrice a day, viz. at the beginning, middle, and close of the first meal. This medicine cures shulam, jaratpittam, defects in eye-sight, premature greyness of hair, and diseases due to an abnormal excess of kapha and pittam.

मण्डूरलौहम् ।

षट्पलं शुद्धमण्डूरं यवस्य कुड़वं तथा । पाकाय नीरप्रस्थार्द्धं दद्यात् पादावशेषितम् । शतमूलीरसस्याष्टावामलक्या रसस्तथा । तथा दधि-पयोभूमिकुष्माण्डस्य चतुष्पलम् ॥ चतुष्पलं सर्पिरिक्षुरसं दद्याद् विचक्षणः । प्रक्षिपेज्जीरधन्याकं त्रिजातं करिपिप्पली ॥ कटुकं मधुकं रास्ना चाश्वगन्धा सचन्दनम् । मुस्तं हरीतकीञ्चैव लौहमभ्रं कटुत्रिकम् ॥ रेणुकं त्रिफलाञ्चैव तालीशं नागकेशरम् । एतेषां कार्षिकं भागं चूर्णयित्वा विनिक्षिपेत् ॥ भोजनाद्यवसाने च मध्ये चैव समाहितः । तोलैकं भक्षयेच्चानु पेयं नित्यं पयस्तथा ॥ शूलमष्टविधं हन्ति साध्यासाध्यमथापि वा । वातिकं पैत्तिकञ्चापि श्लैष्मिकं सान्निपातिकम् ॥ परिणामभवं

* Some are of opiniou that "*amrita*" here means a'malaki.

शूलमन्नद्रवभवं तथा । द्वन्द्वजानपि शूलांश्च अम्लपित्तं सुदारुणम् । सर्व्वशूलहरं चैतन् नाम्ना मण्डूरलौहकम् ॥

Mandura-lauham.

Twenty-four tola's of incinerated mandura ; eight tola's of the decoction of barley prepared from boiling sixteen tola's of barley with 32 tola's of water ; thirty two tola's, each, of the juice of shata'vari, juice of a'malaki, curd, and milk ; and sixteen tola's, each, of the juice of bhumi-kusma'nda, clarified butter, and juice of sugar-cane are to be boiled together, by heat, in an iron cauldron, till the whole thing turns semi-solid. At this time, one tola', each, of the powder of the following is to be mixed with the substance, and the boiling continued, till the whole thing gets well-mixed and turns soft-solid :—jeera' dhanya', trija'ta (i, e, guratwak, tejapatra, and ela', combined in equal quantities), gaja-pippati, katuki, jastimadhu, ra'sna', aswagandha', sandal wood, musta', haritaki, iron, mica, trikatu, renuka', triphala', ta'lisha, and na'ga-keshara. Dose, one tola' a day, to be divided into three equal parts. and taken, at three different time, viz. at the beginning, middle, and end of a meal. Milk is to be drunk after taking this medicine. This medicine cures all sorts of shulam.

त्रिफलालौहम् ।

तीक्ष्णायश्चूर्णसंयुक्तं त्रिकलाचूर्णमुत्तमम् । क्षीरेण पाययेद्धीमान् सद्यः शूलनिवारणम् ॥

Triphala' lauham.

Six ractis of incinerated steel and the same quantity of powdered triphala', mixed together and taken with milk, cures shulam.

शर्कगलौहम् ।

त्रिफलायास्तथा धात्र्याश्चूर्णं च काललौहजम् । शर्कराचूर्णसंयुक्तं सर्व्वशूलेषु योजयेत् ॥

Sharkara' lauham.

Six ractis, each, of incinerated black iron, powdered triphala', and powdered a'malaki are to be mixed together with eighteen ractis of sugar. Taken once a day, this medicine cures all sorts of shulam.

वैश्वानरलौहम् ।

द्विपलं तिन्तिड़ीक्षारं तथापामार्गसम्भवम् । शम्बुकभस्मसंयुक्तं लवणञ्च समं तथा ॥ चतुर्णां समभागाः स्युस्तुल्यञ्च लौहचूर्णकम् । चूर्णं संपिष्य खल्लादौ कारयेदेकतां भिषक् ॥ शूलस्यागमवेलायां खादेन्माषद्वयं नरः । शूलमष्टविधं हन्ति साध्यासाध्यं न संशयः ॥

Baishwa'nara lauham.

Eight tola's, each, of alkali prepared from bark of tamarind, alkali prepared from apa'ma'rga, incinerated snail-shell, and rock-salt are to be rubbed together with thirty-two tola's of incinerated iron. All sorts of shulam are cured by this medicine, if taken, in doses of twelve ractis, each, as soon as the pain begins to be felt.

चतुःसमलौहम् ।

अभ्रं गन्धं रसं लौहम् प्रत्येकं संस्कृतं पलम् । सर्व्वमेतत् समाहृत्य यत्नतः कुशलो भिषक् ॥ आज्ये पले द्वादशके दुग्धे वत्सरसंख्यके । पक्त्वा क्षिपेत् तत्र चूर्णं सुपूतं घनवाससा ॥ विड़ङ्गत्रिफलावह्नित्रिकटूनां तथैव च । पिष्ट्वा पलोन्मितानेतांस्तथा संमिश्रितान् नयेत् ॥ तत् तु

पिष्टं शुभे भाण्डे स्थापयेत् तु विचक्षणः । आत्मनः शोभने चाह्नि पूजयित्वा रविं गुरुम् ॥ घृतेन मधुनालोड्य भक्षयेन् माषकादिकम् । अष्टौ माषान् क्रमेणैव वर्द्धयेच्च समाहितः ॥ अनुपानं प्रयोक्तव्यं नारिकेलजलं पयः । जीर्णे लोहितशाल्यन्नं मुद्गमांसरसादिभिः ॥ भक्षयेद् घृतसंयुक्तं सद्यः शूलाद् विमुच्यते । हृच्छूलं पार्श्वशूलञ्चाप्यामवातं कटीग्रहम् ॥ गुल्मशूलं शिरःशूलं यकृत्प्लीहानमेव च । अग्निमान्द्यं क्षयं कुष्ठं कासं श्वासविचर्च्चिकाम् । अश्मरीं मूत्रकृच्छ्रञ्च योगेनानेन साधयेत् ॥

Chatus-sama-lauhan.

Four tola's, each, of mica, sulphur, mercury, and iron ; and forty-eight tola's, each, of clarified butter and milk are to be mixed together, and boiled, as usual, by mild heat in an iron cauldron, till the substance turns semi-solid. At this time, four tola's, each, of the following, finely powdered and sifted, are to be thrown into the cauldron and mixed by means of an iron rod with its contents :—biranga, triphala', roots of chitraka, and trikatu. Heat is to be continued till the compound turns soft-solid. It is then to be rubbed very well in a mortar, and then kept in a clean pot. Dose, six ractis, to be gradually increased to forty-eight ractis, a day, to be taken with cocoa-nut water or milk. Diet, boiled sha'li rice, soup of mudga and good meat, mixed with clarified butter. This medicine cures all sorts of shulam, pain in the heart and sides of the chest, rheumatism, lumbago, shulam caused by gulma (a kind of tumour in the belly), head-ache, enlargement of spleen and liver, indigestion, consumption, leprosy, cough, asthma, eczema, brights disease, and stricture.

शूलराज लौहम् ।

कर्षैकं कान्तलौहस्य शुद्धमभ्रं पलं तथा । सितायाश्च पलञ्चैकं मधुसर्पिस्तथैव च ॥ सर्वमेकीकृतं पात्रे लौहदण्डेन मर्द्दयेत् । त्रिकटु

त्रिफला मुस्तं विड़ङ्गं चव्यचित्रकम् ॥ प्रत्येकं तोलकं मानं चूर्णितं तत्र दापयेत् । भक्षयेत् प्रातरुत्थाय शिशिराम्ब्वनुपानतः ॥ सर्वदोषभवं शूलं कुक्षिशूलञ्च यद् भवेत् । हृच्छूलं पार्श्वशूलञ्च अम्लपित्तञ्च नाशयेत् ॥ अर्शांसि ग्रहणीदोषं प्रमेहांश्च विसूचिकाम् । शूलराजमिदं लौहं हरेण परिनिर्म्मितम् ॥

Shulara'ja lauham.

One tola' of ka'nta iron, and four tola's, each, of mica, sugar, honey, and clarified butter are to be mixed together and rubbed by means of an iron rod. With this compound—is then to be mixed one tola', each, of the powder of the following :—trikatu, triphala', musta', biranga, chavya, and roots of chitraka. This medicine is to be taken in the morning with cold water (in doses of one fourth tola', each). It cures all sorts of shulam, pain in the heart and the sides, amlapittam, piles, grahani, spermatorrea, and cholera.

पाणीयभक्त रसः ।

त्र्यूषणं त्रिफला मुस्तं त्रिवृता चित्रकं तथा । प्रत्येकं कार्षिकं दद्यात् सूतगन्धौ तदर्द्धकौ ॥ लौहाभ्रकविड़ङ्गानां दद्यात् कर्षद्वयं तथा । त्रिफलायाः कषायेण गुड़ीं कृत्वा विधानतः ॥ तदेकां भक्षयेत् प्रातर्भक्त-वारि पिवेदनु । हन्ति शूलं पार्श्वशूलं कुक्षिवस्तिगुदे रुजम् । श्वासं कासं तथा कुष्ठं ग्रहणीदोषनाशिनी ॥

Pa'niya bhacta rasa.

One tola', each, of trikatu, triphala', musta', trivrit, and roots of chitraka, half a tola', each, of mercury and sulphur, and two tola's, each, of iron, mica, and biranga are to be rubbed together with the decoction of triphala', and made into pills (one

fourth of a tola', each). One such pill is to be taken every morning with a little of ja'li (see page 381, Vol. III). This medicine cures shulam, pain in the sides of the chest, diseases affecting the stomach, intestines, and the rectum ; asthma, cough, leprosy, and grahani.

शूलकरिकेशरी रसः ।

शुद्धसूतं द्विधागन्धं यामैकं मर्द्दयेद् दृढ़म् । द्वयोस्तुल्यं शुद्धताम्र-संपुटे तन् निरोधयेत् ॥ ऊर्द्धाधो लवणं दत्त्वा स्वाङ्गशीतं समुद्धरेत् । सम्पुटं चूर्णयेत् श्लक्ष्णं पर्णखण्डे द्विगुञ्जकम् । भक्षयेत् सर्वशूलार्त्तो हिंगु शुण्ठीञ्च जीरकम् ॥ वचामरिचजं चूर्णं कर्षमुष्णजलैः पिवेत् । असाध्यं साधयेच्छूलं श्रीशूलकरिकेशरी ॥

Shula-kari-keshari rasa.

One part of mercury and two parts of sulphur are to be rubbed together, steadily, for one day, and then to be confined in a putam or covered crucible made of three parts of copper. The putam or crucible is then to be put inside an earthen vessel filled with salt which surrounds the putam or crucible on all sides. The vessel is then to be covered and dried, as usual. It is then to be heated by Gajaputam. When cooled by natural radiation of heat, the crucible is to be taken out and powdered very fine. This medicine is to be taken in doses of two ractis, a day, kept on a piece of betel leaf. A little of hot water is to be drunk after taking this medicine, mixed with one tola' of the combined powder of hingu, shunthi, jeera', bacha', and maricha. This medicine cures shulam, however malignant.

शूलवज्र रसः ।

रसगन्धकलौहानां पलार्द्धेन समन्वितम् । टङ्कनं रामठं शुण्ठी* त्रिकटु त्रिफला शठी ॥ त्वगेला पत्रतालीशं जातीफललवङ्गकम् । यमानी जीरकं धान्यं प्रत्येकं तोलकं शुभम् ॥ माषिका बटिका कार्य्या च्छागीदुग्धेन पेषिता । गणेशं योगिनीः शम्भुं हरिं सूर्य्यं प्रपूज्य च ॥ शीततोयानुपानेन च्छागीदुग्धेन वा पुनः । एकैको भक्षितो नित्यं रसोऽयं शूलवज्रकः । शूलमष्टविधं हन्ति प्लीहगुल्मोदरज्वरम् । अष्ठीलानाहमेहांश्च मन्दाग्नित्वमरोचकम् ॥ अम्लपित्तामवातांश्च कामलां पाण्डुरोगकम् । गुरुणा चन्द्रनाथेन रस एषः प्रकीर्त्तितः । संसारलोकरक्षार्थं विचिन्त्य परिनिर्म्मितः ॥

Shula-bajra-rasa.

Two tola's, each, of mercury, sulphur, and iron ; and one tola', each, of borax, hingu, shunthi*, trikatu, triphala', shathi, guratwak, ela', tejapatra, ta'lishapatra, ja'tiphala, lavanga, jama'ni, jeera', and dhanya' are to be rubbed together with goat's milk, and made into pills, six ractis in weight, each, to be taken with cold water or goat's milk. This medicine cures eight kinds of shulam, enlargement of spleen, gulma, udara-roga, fever, asthila' (see page 339, vol. IV), a'na'ha, spermatorrea, dullness of digesting heat, aversion to food, amlapitta, rheumatism, jaundice, and anemia.

शूलनिसूदन रसः ।

त्र्यूषणं त्रिफला मुस्तं त्रिवृता चित्रकं तथा । एकैकशः समो भागस्तदर्द्धं रसगन्धयोः ॥ लौहाभ्रकविडङ्गानां भागस्तद्द्विगुणो भवेत् ।

* शुण्ठीत्यत्र शुल्वमिति पाठान्तरम् ।

* Some texts have "copper" and not "shunthi".

एतत् सर्व्वं समादाय चूर्णयित्वा विचक्षणः ॥ त्रिफलायाः कषायेण गुड़िकां कारयेद् भिषक् ॥ तदेकां भक्षयेत् प्रातर्भक्तवारि पिबेदनु ॥ निहन्ति परिणामोत्थमम्लपित्तं वमिं तथा । अन्नद्रवभवं शूलं सन्निपातसमुद्भवम् । सर्व्वशूलान् निहन्त्याशु शुष्कं दार्व्वनलो यथा ॥

Shulanisudana rasa.

One part, each, of trikatu, triphala', musta', trivrit, and roots of chitraka ; half a part, each, of mercury and sulphur ; and two parts, each, of iron, mica, and biranga are to be rubbed together with the decoction of triphala', and made into pills (one-fourth of a tola', in weight, each), to be taken with ja'li (see page 381, vol. III) in the morning. This medicine cures all sorts of shulam including parina'ma and annadrava ; amlapittam, and vomiting.

त्रिपुरसूदन रसः ।

भागो रसस्याश्महेम्नो भागो ग्राह्योऽतियत्नतः । तयोर्द्वादशभागानि ताम्रपत्राणि लेपयेत् ॥ पचेच्छूलहरः सूतो भवेत् त्रिपुरसूदनः । माषो मध्वाज्यसंयुक्तो देयोऽस्य परिणामजे । अन्ये त्वेरण्डतैलेन हिंगुत्रययुतो* रसः ॥

Tripura sudana rasa.

Twelve parts of thin foils (or wire) of copper are to be smeared with a paste made of one part, each, of mercury and sulphur. These are then to be burnt by putam. This medicine cures parina'ma shulam, if taken in doses of six ractis a day, with a little of honey and clarified butter. In other cases of shulam, this medicine is to be taken with a little of castor oil mixed with hingu, shunthi, and jeera'.

* हिंगुत्रयः इत्यत्र हिंगु शुण्ठी जीरकमिति ।

विद्याधराभ्ररसः ।

विडङ्गमुस्तत्रिफलागुडूचीदन्तीत्रिवृद्वह्निकटुत्रिकञ्च । प्रत्येकमेषां पिचुभागचूर्णं पलानि चत्वार्य्ययसो मलस्य ॥ गोमूत्रशुद्धस्य पुरातनस्य यद्वायसस्तानि चिराटिकायाः । कृष्णाभ्रकाच्चूर्णपलं विशुद्धं निश्चन्द्रकं श्लक्ष्णमतीव सूतात् ॥ पादोनकर्षं स्वरसेन खल्ल-शिलातले मन्युमनीदलस्य । संमर्द्दय यत्नादतिशुद्धगन्धपाषाणचूर्णेन पिचून्मितेन ॥ युक्त्या ततः पूर्व्वरजांसि दत्त्वा सर्पिर्मधुभ्यामवमर्द्दय यत्नात् । निधापयेत् स्निग्धविशुद्धभाण्डे ततः प्रयोज्योऽस्य रसायनस्य ॥ प्राङ्माषको द्वावथ वा त्रयो वा गव्यं पयो वा शिशिरं जलं वा । पिवेदयं योगवरः प्रभूतकालप्रनष्टानलदीपकश्च ॥ रोगं निहन्यात् परिणामशुलं शूलं तथान्नद्रवसंज्ञकञ्च । यक्ष्माम्लपित्तं ग्रहणीं प्रदुष्टां जीर्णज्वरं लोहितपित्तमुग्रम् ॥ विद्याधराभ्राख्यरसेश्वरोऽयं योगोत्तमः सम्यगुपास्यमानः ॥

Bidya'dhara'bhra rasa.

One tola' of purified sulphur is to be rubbed with three-fourths of a tola' of purified mercury, and made into a black powder' with which are to be mixed sixteen tola's of mandura, incinerated with cow's urine, four tola's of mica, and one tola', each, of the powder of the following :—biranga, musta', triphala', guruchi, roots of danti, roots of trivrit, roots of chitraka, and trikatu. All these are then to be rubbed together with the juice of mandukaparni and a tittle of honey and clarified butter. Pills are then to be made six ractis, twelve ractis, or eighteen ractis in weight, each, to be taken with cow's milk or cold water. This medicine cures all sorts of shulam including parina'ma and annadrava, consumption, amlapittam, grahani, jeerna jwara, ractapittam, and loss of power of digestion.

शूलसंयमन रसः ।

शुद्धसूतं तथा गन्धं फलत्रयकटुत्रयम् । विडङ्गमुस्तकञ्चैव त्रिवृता दन्तीचित्रकम् ॥ आखुपर्णी ग्रन्थिकं च प्रत्येकं कर्षसम्मितम् । पलं कृष्णाभ्रचूर्णस्य मृतायश्च चतुर्गुणम् ॥ घृतेन मधुना पिष्ट्वा वटिकां कोलसम्मिताम् । एकैकां वटिकां खादेत् प्रातरुत्थाय नित्यशः ॥ अनुपानं गवां क्षीरं नीरं वा नारिकेलजम् । सर्व्वशूलं निहन्त्याशु शूलसंयमनो रसः ॥ एकजं द्वन्द्वजञ्चैव तथैव सान्निपातिकम् । परिणामोद्भवं शूलमामवातोद्भवं तथा ॥ कार्श्यवैवर्ण्यमालस्यतन्द्रारुचिविनाशनम् । साध्यासाध्यं निहन्त्याशु भास्करस्तिमिरं यथा ॥

Shula-sanjamana-rasa.

One tola', each, of mercury, sulphur, triphala', trikatu, biranga, musta', trivrit, danti, roots of chitraka, a'khuparni and roots of pippali ; four tola's of mica, and sixteen tola's of iron are to be rubbed together with honey and made into pills, half a tola' in weight, each. A little of cow's milk or cocoa-nut water is to be drunk after taking this medicine. It cures all sorts of shulam, emaciation, discolour of the skin, lethargy, drowsiness, and aversion to food.

शूलरोगे पथ्यानि ।

छर्द्दिः स्वेदो लंघनं पायुवर्त्तिवस्तिर्निद्रा रेचनं पाचनञ्च । अब्दोत्पन्नाः शालयो वाट्यमण्डस्तप्तक्षीरं जाङ्गलानां रसाश्च ॥ पटोलशोभाञ्जनकारवेल्लवार्त्ताकुराम्राणि पचेलिमानि । द्राक्षा कपित्थं रुचकं पियालं शालिञ्चपत्राणि च वास्तुकानि । सामुद्रसौवर्च्चलहिंगु विश्वं विड् शताह्वा लशुनं लवङ्गम् । एरण्डतैलं सुरभीजलञ्च तप्ताम्बु जम्बीररसोऽपि कुष्ठम् । लघूनि च क्षाररजांसि चेति वर्गो हितः शूलगदार्द्दितेभ्यः ॥

Diet and deeds beneficial in shulam :—

vomiting, fomentation, fasting, purgative pills (sûch as phalabarti—see page 389) entered into the rectum, application of douche, sleeping, purgation, digestive medicines, boiled sha'li rice of more than one year's (but not more than three years') standing, barley, hot milk, soup prepared from the meat of ja'ngala (wild) animals; patola, shobha'njana, ka'rbella, brinjals, sweet and ripe mangoes, grapes, kapittha, citrus, pea'la fruit, leaves of sha'lincha and ba'stuka; salt, nitre, hingu, shunthi, bira salt, shatapuspa', garlics, cloves, castor oil, cow's urine, hot water, lime juice, kustham, and powdered alkalis.

शूलरोगेऽपथ्यानि ।

विरुद्धान्यन्नपानानि जागरं विषमाशनम् । रूक्षतिक्तकषायाणि शीतलानि गुरुणि च ॥ व्यायामं मैथुनं मद्यं वैदलं लवणं तिलान् । वेगरोधं शुचं क्रोधं वर्ज्जयेच्छूलवान् नरः ॥

Articles of food-stuff and deeds injurious in shulam :—

food and drinks incongenial by combination, keeping late hours at night, taking meals at irregular hours and in unusual quantities, food not softened with clarified butter or any other animal fat, bitters, astringents, cold food, heavy food, physical exercise, sexual intercourse, wine, pulses, excess of salt, sesamum seeds, suppression of calls of nature, grief, and anger.

अथ गुल्माधिकारः ।

अथ गुल्मनिदानम् ।

दुष्टा वातादयोऽत्यर्थं मिथ्याहारविहारतः । कुर्व्वन्ति पञ्चधा गुल्म कोष्ठान्तर्ग्रन्थिरूपिणम् ॥ हृन्नाभ्योरन्तरे ग्रन्थिः सञ्चारो यदि वाऽचलः । वृत्तश्चयापचयवान् स गुल्म इति कोर्त्तितः ॥ तस्य पञ्चविधं स्थानं पार्श्वहृन्नाभिवस्तयः । स व्यस्तैर्जायते दोषैः समस्तैरपि चोच्छ्रितैः ॥ पुरुषाणां तथा स्त्रोणां ज्ञेयो रक्तेन चापरः । अरुचिः कृच्छ्रविन्मूत्र-वाततान्त्रविकूजनम् । आनाहश्चोर्द्ध्ववातत्वं सर्वगुल्मेषु लक्षयेत् ॥

Gulma (a kind of tumour in the belly).

Causes and indications of Gulmŭ.

Gulmas are a kind of tumour growing in the belly. They are due to an abnormal excess of the three dosas, caused, of course, by unhealthy food and deeds. These tumours may grow within the space between the heart and the lower extremity of the abdomen. Some of them are movable and some immovable. They are capable of increasing or decreasing in size, and are generally globular or semi-globular in shape. They grow in five different places, viz. the sides, the heart, the navel, and the intestines. They are of five different kinds, according as they are caused by an abnormal excess of each of the three dosas, separately, and of all the three combined, and by the condensation of the mense-blood of women in the uterous. Both men and women may be affected by the first four, but the fifth, which is called racta-gulma, is a disease peculiar to women only.

The following are the general symptoms of these tumours :—aversion to food, difficulty in the passing of stool, urine, and

wind; sound in the intestines; a'na'ha (see page 386 Vol. IV), and upward movement of internal air.

अथ रक्तजगुल्मलक्षणम् ।

नवप्रसूताहितभोजना या या चामगर्भं विसृजेदृतौ वा । वायुर्हि तस्याः परिगृह्य रक्तं करोति गुल्मं सरुजम् सदाहम् ॥ पित्तस्य लिङ्गेन समानलिङ्गं विशेषणञ्चाप्यपरं निबोध । यः स्पन्दते पिण्डित एव नाङ्गैश्चिरात् सशूलः समगर्भलिङ्गः । स रौधिरः स्त्रीभव एव गुल्मो मासे व्यतीते दशमे चिकित्स्यः ।

Causes and indications of racta-gulma :—

Deranged va'yu condenses the blood coming out of the uterous of the woman who takes unhealthy food after child-birth or miscarriage or during the period of menstruation. This lump of blood is called racta-gulma. It causes occasional pain and inflammation. Its characteristics are the same as those of a pitta-gulma; but it has some special characteristics which are not to be found in pitta-gulma. It posesses some of the characteristics of a protoplasm which are not to be found in a pitta-gulma. A protoplasm is furnished with limbs and throbs in the womb without any pain, whereas a racta-gulma being a lump, is not furnished with any limb; yet, it throbs in the womb with pain. It is to be treated after the expiry of the tenth month.

अथ गुल्म-चिकित्सा ।

मुष्टियोगाः ।

(१) तिलक्वाथं गुड़व्योषहिंगुभार्गीयुतं पिबेत् । आर्त्तवप्रभवे गुल्मे नष्टे पुष्पे च योषिताम् ॥ (२) देवदारुकणाभार्गीशुण्ठीकरञ्जवल्कलम् ।

चूर्णितं तिलक्वाथेन रक्तगुल्महरं भवेत् ॥ (३) पीतो धात्रीरसो युक्तो मरिचैश्चास्रगुल्मनुत् ॥

Treatment of Gulma.

Simple remedies.

(1) Decoction of sesamum, mixed with molasses, trikatu, hingu, and bha'rgi, is to be drunk for the cure of racta-gulma (tumour due to accumulation of mense-blood) and extinction of mense-blood.

(2) Decoction of sesamum, drunk with the powder of the following, cures racta-gulma :—devada'ru, pippali, bha'rgi, shunthi, and bark of karanja.

(3) Juice of a'malaki, drunk with powdered maricha, cures blood-tumour.

गुल्मरोगे रसप्रयोगः ।

त्रिविक्रम रसः ।

पारदं शिखितुत्थञ्च गन्धं जैपालपिप्पलीं । आरग्वधफलान्मज्जां वज्रीक्षीरेण भावयेत् ॥ धात्रीरसयुतं खादेद्रक्तगुल्मप्रशान्तये । विश्वाफलरसञ्चानु पथ्यं दध्योदनं हितम् ॥

Iatro-chemical treatment of gulma.

Tribikrama rasa.

Equal quantities of mercury, copper, sulphur, croton seeds, pippali, and the black kernel of a'ragbadha fruit are to be mixed together, and subjected to bha'vana' with the milk of snuhi. This medicine, taken (in doses of one racti a day) with the juice of a'malaki, cures racta-gulma. Juice of tamarind

fruit is to be drunk after taking this medicine. Diet, boiled rice with curd.

गुल्मवज्ररसः।

रसगन्धकताम्रञ्च कांस्यं टङ्कणतालकम्। प्रत्येकं पलिकं ग्राह्यं मर्द्दयेदतियत्नतः ॥ तद् यथाग्निवलं खादेद् रक्तगुल्मप्रशान्तये। निर्म्मितो-नित्यनाथेन रसोऽयं गुल्मवज्रकः ॥ गुल्मप्लीहोदराष्ठीलायकृदानाहनाशनः। कामलापाण्डुरोगघ्नो ज्वरशूलविनाशनः ॥

Gulma bajra rasa.

Four tola's, each, of mercury, sulphur, copper, bell-metal, borax, and orpiment are to be rubbed together, and taken in consideration of strength and power of digestion. This medicine cures all sorts of gulma, especially, racta-gulma, enlargement of spleen and liver, udara-roga, asthila' (see page 339, Vol. IV), a'na'ha, jaundice, anemia, fever, and shulam.

गुल्मनिवारण रसः।

पारदं गन्धकं तालं ताम्रकं टङ्कणं समम्। तोलद्वयमितं भागं यवक्षारश्च तत्समम् ॥ मुस्तकं पिप्पली शुण्ठी मरिचं गजपिप्पली। हरीतकी वचाकुष्ठं तोलैकं चूर्णयेत् सुधीः ॥ सर्व्वमैकीकृतं पात्रे भावना क्रियते ततः। पर्पटं मुस्तकं शुण्ठ्यपामार्गं पापचेलिकम् ॥ तत् पुनश्चूर्णयेत् पश्चात् सर्व्वगुल्मनिवारणम्। गुञ्जाचतुष्टयं खादेद्धरीतक्यनुपानतः ॥ वातिकं पैत्तिकं गुल्मं श्लैष्मिकं सान्निपातिकम्। द्वन्द्वजं विनिहन्त्याशु वातगुल्मं विशेषतः। श्रीमद्गहननाथेन निर्म्मितो विश्वसम्पदे ॥

Gulma niba'rana rasa.

Two tola's, each, of mercury, sulphur, orpiment, copper, and borax ; ten tola's of javaksha'ra ; and one tola', each, of musta' pippali, shunthi, maricha, gaja-pippali, haritaki, bacha', and kustha are to be mixed together, and subjected to bha'vana' with the juice or decoction of each of the following :—parpata, musta', shunthi, apa'ma'rga, and pa'tha'. This medicine, taken in doses of four ractis, each, (with honey and powdered haritaki) cures all sorts of gulma (except racta-gulma), and especially that due to an abnormal excess of va'yu.

गुल्मकालानल रसः।

अभ्रं लौहं रसं गन्धं टङ्कणं कटुकं वचाम्। द्विक्षारं सैन्धवं कुष्ठं त्र्यूषणं सुरदारु च ॥ पत्रमेलां त्वचं नागं खादिरं सारमेव च। गृहीत्वा समभागेन श्लक्ष्णचूर्णं प्रकल्पयेत् ॥ जयन्तीचित्रकोन्मत्तकेशराजदलं तथा। निष्पीड्य स्वरसं नीत्वा भावयेत् कुशलो भिषक् ॥ चतुर्गुञ्जाप्रमाणेन वटिकाः कारयेत् ततः। उत्थाय भक्षयेत् प्रातरनुपानं जलं पयः ॥ गुल्मं पञ्चविधं हन्ति यकृत् प्लीहोदराणि च। कामलां पाण्डुरोगश्च शोथश्चैव सुदारुणम् ॥ हलीमकं रक्तपित्तं मन्दाग्निमरुचिं तथा। ग्रहणीमार्द्दवं कार्श्यं जीर्णञ्च विषमज्वरम् ॥

Gulma-ka'la'nala-rasa.

Equal quantities of mica, iron, mercury, sulphur, borax, katuki, bacha', javaksa'ra, swarjiksa'ra, rock-salt, kustha, trikatu, deva-da'ru, teja-patra, ela', guratwak, na'ga-keshara, and exudation of khadira are to be mixed together and subjected to bha'vana' with the juices of each of the following :— jayanti, chitraka, dhatura', and leaves of kesha-ra'ja. Pills are then to be made, four ractis in weight, each, to be taken in the morning with a little of water or milk. This medicine cures

five different kinds of gulma, enlargement of spleen and liver, udara-roga, jaundice, anemia, swelling due to anemia, racta-pittam, slowness of the digesting heat, aversion to food, grahani, weakness, emaciation, remittent fever, and visama jwara.

गुल्मनिसूदनी वटी ।

गन्धकं तालकं ताम्रं तथैव तीक्ष्णलौहकम् । समांशं मर्द्दयेद् गाढं कन्यानीरेण यत्नतः ॥ संपुटं कारयेत् पश्चात् सन्धिलेपञ्च कारयेत् । ततो गजपुटं दत्वा स्वाङ्गशीतं समुद्धरेत् ॥ द्विगुञ्जां भक्षयेद् गुल्मी शृङ्गवेरानुपानतः । सर्व्वगुल्मं निहन्त्याशु वटी गुल्मनिसूदनी ॥

Gulma-nisudana-rasa.

Equal quantities of sulphur, orpiment, copper, and steel are to be rubbed together with the juice of kanya', made into a lump, and confined in a samputam which is to be burnt by Gajaputam. When cooled by natural radiation of heat, the medicine is to be taken out. Dose, two ractis, each, to be taken with juice of ginger. This medicine cures all sorts of gulma.

गुल्मशार्दूल रसः ।

रसं गन्धं शुद्धलौहं गुग्गुलुः पिप्पलः पलम् । त्रिवृता पिप्पली शुण्ठी शठी धन्याकजीरकम् ॥ प्रत्येकं पलिकं ग्राह्यं पलार्द्धं कानकं फलम् । संचूर्ण्य वटिका कार्य्या घृतेन वल्लमानतः ॥ भक्षयेद् वटिका-युग्मं प्रातरार्द्र रसेन च । किञ्चिदुष्णजलं गुल्मी यत्नतः संपिवेदनु ॥ हन्ति प्लीहाग्यकृद्गुल्मकामलोदरशोथकम् ॥ वातिकं पैत्तिकं गुल्मं श्लैष्मिकं रौधिरं तथा । गहनानन्दनाथोक्तरसोऽयं गुल्मशार्दूलः ॥

Gulma sha'rdula rasa.

Four tola's, each, of mercury, sulphur, iron, gugguln, bark of ashwattha (peepul) tree, trivrit, pippali, shunthi, shathi, dhanya', and jeera' ; and two tola's of croton seeds are to be rubbed together with clarified butter, and made into pills, three ractis in weight, each. Two such pills are to be taken in the morning with ginger juice only (without honey), a little of hot water being drunk thereafter. This medicine cures all sorts of gulma, including racta-gulma ; enlargement of spleen and liver, jaundice, and dropsy.

नागेश्वर रसः ।

शुद्धसूतं तथा गन्धो नागवङ्गो मनःशिला । नरसारश्च त्रिक्षारो लौहं शुद्धं तथाभ्रकम् ॥ एतानि समभागानि स्नुहीक्षीरेण मर्द्दयेत् । चित्रको वासको दन्ती क्वाथेनैषां विमर्द्दयेत् ॥ दिनैकं तु प्रयत्नेन रसो नागेश्वरो मतः । गुल्मप्लीहपाण्डुशोथान् आध्मानञ्च विनाशयेत् । भक्षये-न्माषमेकन्तु पर्णखण्डेन गुल्मवान् ॥

Na'geshwara rasa.

Equal quantities of mercury, sulphur, lead, tin, realgar, sal-ammoniac, javaksha'ra, swarjiksha'ra, borax, iron, and mica are to be rubbed together with the milk of snuhi, and decoctions of roots of chitraka, ba'saka, and danti, for one day, each, in succession. This medicine cures gulma, enlargement of spleen, jaundice, swelling of limbs due ta jaundice, and flatulence. Dose, six ractis a day, to be taken with a piece of betel leaf.

विद्याधर रसः ।

पारदं गन्धकं तालं ताप्यं स्वर्णं मनःशिलाम् । कृष्णाकाथैः स्नुही-

क्षीरैर्द्दिनैकं मर्द्दयेत् सुधीः ॥ निष्कार्द्धं श्लैष्मिकं गुल्मं हन्ति मूत्रानुपानतः। रसो विद्याधरो नाम गोमूत्रं च पिवेदनु ॥

Bidya'dhara rasa.

Equal quantities of mercury, sulphur, orpiment, copper pyrites, gold, and realgar are to be rubbed together for one day with the decoction of pippali and milk of snuhi. This medicine cures gulma, due to an abnormal excess of phlegm only, if taken in doses of twelve ractis, a day, rubbed with cow's urine. A little more of the same urine is to be drunk after taking the medicine.

प्राणरञ्जन रसः।

लौहं ताम्रं वराटञ्च तुत्थं हिंगु फलत्रिकम्। स्नुहीमूलं यवक्षारं जैपालं टङ्कणं त्रिवृत् ॥ प्रत्येकं पलिकं ग्राह्यं छागीदुग्धेन पेषयेत्। चतुर्गुञ्जां वटीं खादेद् वारिणा मधुनापि वा ॥ प्राणरञ्जननामायं गहनानन्दभाषितः। निहन्ति कामलां पाण्डुं मेहं हिक्कां विशेषतः ॥ असाध्यं सान्निपातञ्च गुल्मं रुधिरसम्भवम्। वातरक्तञ्च कुष्ठञ्च कण्डू-विस्फोटकापचीम्।

Pra'na ranjana rasa.

One pala (four tola's), each, of iron, copper, cowri-shells, copper-sulphate, hingu, triphala', roots of snuhi, java-ksha'ra, croton seeds, borax, and roots of tribrit are to be rubbed together with goat's milk, and made into pills, four ractis in weight, each, to be taken with water or honey. This medicine cures jaundice, anemia, spermatorrea, specially hiccough, malignant sannipa'ta, racta-gulma, leprosy, and some of the skin diseases.

महामृत रसायनम्।

त्रिकटु त्रिफला मुस्तं विड़ङ्गं जीरकद्वयम्। यमानीद्वयभूनिम्बं त्रिवृद्दन्ती सुवर्च्चलम् ॥ सर्व्वेषां कार्षिकं भागं सैन्धवं कर्षमभ्रकम्। खण्डस्य षोड़शपलं प्रस्थं च त्रिफलाजलम्। जम्बीराणां रसं दद्यात् पलषोड़शकं तथा। पाच्यं सर्वं प्रयत्नेन लौहं दत्त्वा पलद्वयम् ॥ सिद्धे पाके पुनर्द्देयं घृतं पलचतुष्टयम्। सर्व्वरोगेषु संयोज्यं महामृतरसायनम् ॥ गुल्मं पञ्चविधं हन्ति यकृत्प्लीहोदराणि च। कामलां पाण्डुरोगञ्च शोथं जीर्णज्वरं तथा ॥ रोगान् सर्व्वान् निहन्त्याशु भास्करस्तिमिरं यथा ॥

Maha'mrita rasa'yanam.

One tola', each, of trikatu, triphala', musta', biranga, white jeera', black jeera', jama'ni, ajamoda', kira'ta-ticta, roots of tribrit, roots af danti, salt-petre, rock-salt, and mica; sixteen palas (or 4 × 16 tola's) of khanda (partially refined molasses condensed by heating), one prastha or sixtyfour tola's of decoction of triphala', the same quantity of juice of jambira (big lime fruits), and eight tola's of iron are to be boiled together (in an iron cauldron by mild heat), till the whole thing turns soft-solid. Sixteen tola's of clarified butter is then to be mixed with the product. This medicine cures all sorts of diseases, especially, five different kinds of gulma, enlargement of spleen and liver, jaundice, anemia, swelling due to anemia, and remittent fever.

वङ्गधर रसः।

भस्मसूतं वङ्गभस्म पलैकैकं प्रकल्पयेत्। गन्धकं मृतताम्रं च प्रत्येकं च पलं पलम् ॥ अर्कक्षीरैर्द्दिनं मर्द्द्य सर्व्वं तद् गोलकीकृतम्। रुद्ध्वा तद् भूधरे पाच्यं पुटैकेन समुद्धरेत् ॥ रसो वङ्गधरो नाम प्लीह-

गुल्मोदरापहः ॥ घृतैर्गुञ्जाद्वयं लेह्यं निष्कं श्वेतपुनर्नवा । गवां मूत्रैः पिबेद्वानु रजनीं वा गवां जलैः ॥

Bangadhara rasa.

Four tola's, each, of incinerated mercury, tin, sulphur, and copper are to be rubbed together, for one day, with the milk of arka, made into a lump, and burnt by the Bhudhara Jantram (see page 262, Vol. I.) This medicine cures enlargement of spleen and gulma, Dose, two ractis, a day, to be taken with a little of clarified butter. One-fourth of a tola' of white punarnava' or turmeric, rubbed with cow's urine is to be drunk after taking the medicine.

शिखिवाड़व रसः ।

मारितं सूततामाभ्रं गन्धकं माक्षिकं समम् । मर्द्दयित्वार्द्रकद्रावैर्यवक्षारयुतैर्दिनम् ॥ त्रिगुञ्जं भक्षयेन्नित्यं नागवल्लीदलेन च । वातगुल्महरः ख्यातो रसोऽयं शिखिवाड़वः ॥ विड़ङ्गं दाड़िमं हिंगु सैन्धवैलासुवर्च्चलम् । मातुलुङ्गरसैः पिष्ट्वा कर्षैकं सुरया सह ॥ वातगुल्महरं देयमनुपानं सुखावहम् ॥

Shikhiba'raba rasa.

Equal quantities of incinerated mercury, copper, mica, sulphur, and copper-pyrites are to be rubbed together for one day with the juice of ginger mixed with javaksha'ra, and made into pills, three ractis in weight, each, to be taken with a few drops of honey and juice of betel leaves. This medicine cures gulma due to va'yu. The following is to be drunk after taking this medicine :—biranga, pomegranates, hingu, rock-salt, ela', and salt-petre (two ractis in weight, each), pestled with the juice of ma'tulunga (nitrus) and dissolved with one tola' of liquor.

दीप्तामर रसः ।

शुद्धं सूतं समं गन्धं सूतांशं मृतताम्रकम् । शाकवृक्षोत्थपञ्चाङ्गद्रवैर्मर्द्यं दिनत्रयम् ॥ दिनं सर्पाक्षिजैर्द्रावै रुद्ध्वा गजपुटे पचेत् । पञ्चधा भूधरे चाथ चूर्णं जैपालतुल्यकम् ॥ द्विगुञ्जं भक्षयेच्चाज्यैः पित्तगुल्मप्रशान्तये ॥ द्राक्षाहरीतकीक्वाथमनुपानं प्रकल्पयेत् । रसो दीप्तामरो नाम पित्तगुल्मं नियच्छति ॥

Dipta'mara rasa.

Equal quantities of mercury, sulphur, and copper are to be rubbed, for three days, with the decoction of the five different parts (viz, leaves, flowers, fruits, bark, and roots) of sha'ka (teak) tree, and, for one day, with the juice or decoction of sarpa'kshi (gandha-na'kuli). The product is then to be confined in a crucible and burnt by Gajaputam in an underground pit for five times. When cooled, the medicine is to be powdered and mixed with an equal quantity of powdered croton seeds. Dose, two ractis, each, to be tken with a little of clarified butter. This medicine cures gulma due to an abnormal excess of pittam. Decoction of grapes and haritaki is to be drunk after taking the medicine.

विद्यांकुश रसः ।

गन्धकं तालकं ताप्यं मृतताम्रं मनःशिलाम् । शुद्धं सूतं च तुल्यांशं मर्द्दयेद्द्रावयेद्दिनम् ॥ पिप्पल्यास्तु कषायेण भावयेत् स्नुगभवेन च । निष्कार्द्धं भक्षयेत् क्षौद्रैर्गुल्मं प्लीहं विनाशयेत् ॥ रसो विद्यांकुशनाम गोमूत्रं च पिबेदनु ॥

Vidya'nkusha rasa.

Equal quantities of sulphur, orpiment copper-pyrites, copper, realgar, and mercury are to be rubbed together, and

subjected to bha'vana' with the decoction of pippali and milk of snuhi. Dose, twelve ractis, a day, with a little of honey. A little of cow's urine is to be drunk after taking this medicine. This medicine cures gulma and enlargement of spleen.

चिन्ताहर रसः ।

सूतं च गन्धं द्विगुणं विमर्द्य कोरण्टनिम्बूत्थरसैर्दिनं तत् । चिञ्चो-द्भवक्षीररसेन चैकं दिनं च गोलं रविसम्पुटस्थम् ॥ लिप्त्वा मृदा शुष्कमतीव कृत्वा सामुद्रयन्त्रेण पुटं ददीत । उद्धृत्य शीतं रसपादभागं प्रक्षिप्य गन्धं विपचेन्मनाक् च ॥ विषं च दत्वा रसपादभागं लौहस्य पात्रे तु कृशानुतोयैः । रसस्तु चिन्ताहरः एष उक्तो । वातारितैलेन समाक्षिकेन । वल्लेन मानं प्रददीत चाम्लं तैलं च शीतं परिवर्ज्जयेच्च ॥ हन्ति गुल्मं सहाध्मानं तूर्णीं प्रतितूणीमपि ॥

Chinta'-hara rasa.

One part of sulphur and two parts of mercury are to be rubbed together for one day, with the juice of jujube and lime fruit, and for another day with a solution of the alkali prepared from the bark of tamarind. The compound is then to be made into a lump, confined in a putam made of copper which is to be coated all over with mud, and dried well. This putam is then to be again confined in a crucible, the mouth of which is to be duly closed, and heated by putam. When cooled, the medicine is to be taken out, mixed with sulphur, equal to one fourth part of the mercury, and with the same quantity of aconite. This is then to be boiled in an iron pot with the decoction of roots of chitraka, till the whole thing is just dried up, Dose, three ractis, a day, to be taken with a little of castor oil and honey. Sours, oils, and cold

articles of food-stuff are to be avoided at the time of treatment by this medicine. It cures gulma, flatulence, and lumbago.

वैश्वानर रसः ।

विष्णुक्रान्ता च जैपालं लाङ्गली सुरदारिका । यवचिञ्चाम्बुसारेण तासां द्विगुणगन्धकम् ॥ एतं विमर्द्दितं सूतं स्वेदयेन्मृदुनाग्निना । गुल्मे गुंजात्रयं चास्य सोष्णाम्बुघृतसैन्धवम् । वातजे कफजे लिह्या-न्मध्वार्द्रकसमन्वितम् ॥ ससितामाक्षिकं पैत्ते सोऽयं वैश्वानरो रसः ॥

Baishwa'nara rasa.

One part, each, of bishnukra'nta', croton seeds, la'ngali, devada'li, and mercury, and two parts of sulphur are to be rubbed together for fifteen days, and heated by a very mild heat for some time (debarring the mercury from coming out of the compound). Pills are then to be made, three ractis in weight, each, to be taken with a little of hot water, clarified butter, and rock-salt, in gulma due to va'yu ; with a little of honey, and ginger juice, in gulma due to kapha ; and with sugar and honey, in gulma due to pittam.

अग्निकुठार रसः ।

जैपालगन्धाश्मरसत्रयाणां फलत्रयस्यापि कटुत्रयस्य । मूत्रे गवां शोड़शभागमाने भागान्नवैकत्र दिनत्रयञ्च ॥ विमर्द्य तेषां वदरप्रमाणं वद्ध्वा वटीमुष्णजलानुपानात् । एकात्र युक्ता सहसा निहन्ति सा रेचयित्वा मलजालमादौ ॥ गुल्मं यकृत्पाण्डुविवन्धशूलं मान्द्यं ज्वरं चाथ जलोदरञ्च । अग्नेः कुठारः सहसा निहन्यादुद्दीपितो दीप इवान्धकारम् ॥

Agni-kutha'ra rasa.

One part, each, of croton seeds, sulphur, mercury, haritaki, a'malaki, bibhitaki, shunthi, pippali, and maricha are to be rubbed together for three days with sixteen parts of cow's urine, and made into pills of the size of the stone of a jujube fruit (i, e, about three ractis, each), to be taken only once a day with a little of hot water. This serves as a very good purgative. This cures gulma, enlargement of the liver, anemia, intestinal obstruction, colic, slowness of the digesting heat, fever, and dropsy.

प्राणधर रसः ।

अभ्रभस्म रसं गन्धं मेलयित्वा समांशकम् । तालमूलीरसैर्मद्य कल्कं सम्पादयेच्छुभम् ॥ तत्कल्कं कूपिकामध्ये कृत्वा वक्त्रं निरुन्धयेत् । कठिन्या मुखमाच्छाद्य मृदा खर्परसंज्ञया ॥ कूपिकां लेपयेत् सर्वां शोषयेदातपे खरे । कूपिकां भूमिगर्त्तायां कृत्वा तां पुटयेत्ततः ॥ कूपिकां मर्द्दयेत् कृत्स्नां खटिन्या सह संयुताम् । त्रिभिः क्षारैस्तु तच्चूर्णं पञ्चभिर्लवणैस्तथा ॥ त्र्यूषणं त्रिफला हिंगु पुरमिन्द्रयवास्तथा । गुञ्जाकिनी तथा चित्रमजमोदा यवानिका ॥ एतानि समभागानि समादाय विचूर्णयेत् । योजयेत् सह सूतेन ततः सिध्यति सूतकः ॥ सिद्धसूतस्य चूर्णेन माषं सर्वरुजापहम् । भक्षयेत् प्रातरुत्थाय रसः सर्वाङ्गसुन्दरः ॥ उष्णोदकानुपानं तु पाययेच्चूलुकद्वयम् । भक्षयेदेकवारं तु द्विवारं न कथञ्चन ॥ दिनमध्ये वारमेकं दातव्यो भिषजा रसः । शीतोदकं सकृद्देयं तृड्भावेऽप्यहनिशम् ॥ भोजने वर्जयेत्तत्र शाकाम्लं द्विदलं तथा । तैलाभ्यङ्गं ब्रह्म चर्यं* वर्जयेच्छयनं दिवा ॥ हितं तत् सेवयेत् पथ्यमहितं च विवर्जयेत् । अनेनैवप्रकारेण योजयेत् प्रतिवासरम् ॥

* तैलाभ्यङ्गं तथा ब्रह्म तपश्चर्यं समाचरणीयमित्यर्थः ।

यस्त्वचेनतां याति सन्निपाती कथञ्चन । तस्य नातिप्रयोक्तव्यो रसो यत्नाद् भिषग्वरैः ॥ देवाग्निऋषिविप्रांश्च कुमारीयोगिणीगणान् । पूजयित्वा यथाशक्ति सेव्यः प्राणधरो रसः ॥ गुल्मं चाष्टविधं वातं शूलं च परिणामजम् । सन्निपातज्वरं चैव प्लीहानमपकर्षति ॥ कामलां पाण्डुरोगं च मन्दाग्निं ग्रहणीं तथा । शिववत् सेवितो हन्ति रसः प्राणधरस्त्वयम् ॥

Pra'nadhara rasa.

Equal quantities of mica, mercury, and sulphur are to be rubbed together with the juice of ta'la-muli, and made into a paste which is to be put inside a glass bottle, the mouth of which is to be closed by means of a piece of chalk. The outer surface of this bottle is then to be coated all over with that kind of mud which is used in making country-made earthen pots. When dried well, the bottle is to be subjected to putam by the Bhudhara Jantram. When cooled after the heating is completed, the bottle is to be powdered very fine with its contents and the chalk. With this compound is to be mixed one part each of the powder of the following :—javaksha'ra, sarjiksha'ra, borax, the five salts (viz. saindhava, sauvarchala, sa'mbara. bira, and sea-salt), trikatu, triphala', hingu, guggulu, indrajava, gunja'kini (roots of gunja'), roots of chitraka, ajamoda', and jama'ni. This medicine cures all sorts of diseases, especially, gulma, diseases due to an excess of va'yu, parina'ma shulam, sa'nnipa'tika fever, enlargement of spleen, jaundice, anemia, indigestion, and grahani. It is to be taken in doses of six ractis a day to be taken only once in the morning (and never more than once a day) with two sips of hot water. Cold water is to be drunk by the patient, at least once a day, even if he does not feel any thirst any time. The following are to be avoided :—pot herbs, sours, pulses (including beans), sleeping in day time, and

whatever is injurious to health. The body should be anointed with oil, and sexual indulgence is to be avoided altogether.

गुल्मनाशन रसः ।

गन्धकं रसतुल्यं च द्विभागं सैन्धवस्य च । त्रिभागं टङ्कणं प्रोक्तं चतुर्भागं च तुत्थकम् ॥ पञ्चमं तु वराटं स्यात् षड्भागं शङ्खमेव च । वह्निमूलकषायेण चिरविल्वरसेन च ॥ आर्द्रकस्य रसेनात्र प्रत्येकं तु पुटत्रयम् । तत्समं मारिचं चूर्णं शानार्द्धं भक्षयेन्नरः ॥ पञ्चगुल्मं क्षयं श्वासं मन्दाग्निं चाशु नाशयेत् ॥

Gulmana'shana rasa.

One part, each, of sulphur and mercury, two parts of rock-salt, three parts of borax, four parts of copper-sulphate, five parts of cowri-shells, and six parts of conch-shell are to be rubbed together for three times with the juice of each of the following, each act of rubbing being followed by an act of putam :—decoction of the roots of chitraka, juice of karanja (visa karanja or dahar karanja). The product is then to be mixed with an equal quantity of powdered maricha. Dose, twelve ractis, each (to be taken with a few drops of honey only). This medicine cures five different kinds of gulma, waste, asthma, and dull-ness of the digesting heat.

गुल्मरोगे पथ्यानि ।

स्नेहस्वेदो विरेकश्च वस्तिवाहुशिराव्यधः । लंघनं वर्तिरभ्यङ्गः स्नेहः पक्वे तु पाटनम् ॥ संवत्सरसमुत्पन्नाः गोधूमरक्तशालयः । खड़ः कुलत्थयूषश्च धन्वमांसरसः सुरा ॥ गवामजायाश्च पयो मृद्वीका च परुषकम् ॥ खर्ज्जूरं दाड़िमं धात्री नागरङ्गाम्लवेतसम् ॥ तक्र-मेरण्डतैलञ्च लशुनं वालमूलकम् । पत्तुरो वास्तुकं शिग्रु यवक्षारो

हरीतकी ॥ रामठं मातुलुङ्गश्च त्र्यूषणं सुरभीजलम् । यदन्नं स्निग्ध-मुष्णञ्च वृंहणं लघु दीपनम् । वातानुलोमनञ्चैव पथ्यं गुल्मे नृणां भवेत् ॥

Diet and deeds considered salutary in Gulma :—

fomentation of the region affected, after rubbing it with oil, purgation, application of douche, letting out of blood from the veins in the arms, fasting, application of some medicine through the rectum such as "phalabarti" (see page, 389, Vol. IV), anointing tne body with oil, surgical operation on commence-ment of suppuration ; wheat and red sha'li rice of one year's (but not more than three year's) standing, khala juice (see page 117), soup of kulattha, soup of the meat of deer, hare, and game fowls, wine, milk of cows and goats, grapes, paru-shaka fruits, dates, pome-granates, a'malaki, oranges, amla-betasa, butter-milk, castor oil, garlics, green carrots, sha'lincha, ba'stuka, shigru, javaksha'ra, haritaki, hingu, ma'tulunga, trikatu, cow's urine, and all those articles of food-stuff which are mixed with butter and clarified butter, warm, nutritious, light, increaser of appetite, and pacifier of va'yu.

गुल्मरोगेऽपथ्यानि ।

वातकारीणि सर्व्वाणि विरुद्धान्यशनानि च । वल्लूरं मूलकं मत्स्यान् मधुराणि फलानि च ॥ शुष्कशाकं शमीधान्यं विष्टम्भीणि गुरूणि च । अधोवातशकृन्मूत्रश्रमश्वाशाश्रुधारणम् । वमनं जलपानञ्च गुल्मरोगी परित्यजेत् ॥

Articles of food-stuff and actions considered injurious in Gulma :—

everything which serves to increase va'yu, food incongenial by combination, dry meat, stiff radish or carrot, fish, sweet

fruits, dry pot-herbs, pulses and beans, food causing flatulence and not easy to digest, suppression of calls of nature in respect of the downward passage of wind, stool, urine, quick respiration due to physical labour, and tears,—vomiting, and drinking of water.

क्रिमिरोगाधिकारः।

अथ क्रिमिनिदानम्।

अजीर्णभोजी मधुराम्लभुग् च द्रवप्रियः पिष्टगुड़ोपभोक्ता। व्यायामवर्ज्जी च दिवाशयानो विरुद्धभुक् संलभते क्रिमींस्तु॥ क्रिमयश्च द्विधा प्रोक्ता वाह्याभ्यन्तरभेदतः। वहिर्मलकफासृग्विड् जन्मभेदाच्चतुर्विधाः॥ नामतो विंशतिविधा वाह्यास्तत्र मलोद्भवाः। तिलप्रमाणसंस्थानवर्णाः केशाम्वराश्रयाः॥ वहुपादाश्च सूक्ष्माश्च यूका लिक्षाश्च नामतः। द्विधा ते कोठपिड़काः कण्डूगण्डान् प्रकुर्व्वते॥ माषपिष्टाम्ललवण-गुड़शाकैः पुरीषजाः। मांसमत्स्यगुड़क्षीरदधिशुक्तैः कफोद्भवाः। विरुद्धाजीर्णशाकाद्यैः शोणितोत्था भवन्ति हि॥ दन्ते दन्तविघर्षणं सुषुप्तौ स्वपनेऽपि च। कण्डूयनं च नासायां नखानां कुट्टनं तथा॥ ज्वरो विवर्णता शूलं हृद्रोगः सदनं भ्रमः। भक्तद्वेषोऽतिसारश्च सञ्जातक्रिमिलक्षणम्॥ कफादामाशये जाता वृद्धाः सर्पन्ति सर्व्वतः। पृथुब्रध्ननिभाः केचित् केचिद्गण्डूपदोपमाः॥ रूढ़धान्यांकुराकारास्तनुदीर्घास्तथाणवः। श्वेतास्ताम्रावभासाश्च नामतः सप्तधा तु ते॥ अन्त्रादा उदरावेष्टा

हृदयादा महागुदाः। चुरवो दर्भकुसुमाः सुगन्धास्ते च कुर्व्वते॥ हृल्लासमास्यस्रवणमविपाकमरोचकम्। मूर्च्छाच्छर्दिज्वरानाह कार्श्यक्षवथुपीनसान्॥ रक्तवाहिशिरास्थानरक्तजा जन्तवोऽणवः। अपादा वृत्तताम्राश्च सौक्ष्म्यात् केचिददर्शनाः॥ केशादा रोमविध्वंसा रोमद्वीपा उडुम्वराः। षट् ते कुष्ठैककर्म्माणः सहसौरसमातरः॥ पक्वाशये पुरीषोत्था जायन्तेऽधोविसर्पिनः। वृद्धास्ते स्युर्भवेयुश्च ते यदामाशयोन्मुखाः॥ तदास्योद्गारनिश्वास-विड़्गन्धानुविधायिनः। पृथुवृत्ततनुस्थूलाः श्याव-पीतसितासिताः॥ ते पञ्च नाम्ना क्रिमयः ककेरुकमकेरुकाः। सौसुरादाः सशूलाख्या लेलिहा जनयन्ति हि॥ विड़्भेदशूलविष्टम्भकार्श्यपारुष्यपाण्डुताः। रोमहर्षाग्निसदनं गुदकण्डुर्विमार्गगाः॥

Worms and Bacilii.

Those people are generally the victims of worms who take their meals before the previous meals are properly digested, eat too much of sweets, sours, puddings, and molasses avoid physical exercise, sleep in day time, and eat articles of food-stuff, incongenial by combination.

Their causes and indications.

Worms are of two different kinds, viz. internal and external. They are also subdivided into four different kinds, according to the place of their origin, viz., external dirt, phlegm, blood, and stool. They are altogether of twenty different kinds. The external ones grow only on external dirt and are of two kinds, viz. juka and liksa. Of these, the first are of the size of a sesamum seed, and have the same colour as the place of their abode, viz., hair and clothes. The second have several feet and

are very small in size. They are called liksha, both of them give rise to itching and boils. Worms in the stool are due to taking in excess of ma'sha grams, pistaka (articles of food-stuff, pestled and baked), sours, salts, molasses, and pot-herbs. Those which grow in phlegm are due to taking in excess of meat, fish, molasses, milk. curd, and shuktam.* Those which grow in the blood are due to taking of articles of food-stuff incongenial by combination, food not properly digested, and pot-herbs, etc.

The following are the general symptoms of worms :—clattering sound produced by the patient, while asleep, by the unconscious rubbing of some teeth against some other, itching sensation inside the nostrils and in the nails, fever, discolouration of the skin, pain in the stomach, fatigue, vertigo, aversion to food, and diarrhœa.

Those worms which grow in phlegm have the a'ma'shaya (the upper part of the stomach) as the place of their origin. When sufficiently grown up, these worms move all over the body. They are of seven different kinds :—(1) Some of them are thick, (2) some like tapes made of leather ; (3) some like earth-worms ; (4) some like sprouts of paddy ; (5) some thin ; (6) some long ; (7) and some of these are very minute in body. Some of them are white in colour, whereas the others are copper-coloured. They are named, 'antra'da, udara-besta, hridaya'da, maha'guda, churu, darbha-kusuma, and sugandha. They cause nausea, discharge of saliva from the mouth, in-digestion, aversion to food, occasional loss of consciousness, vomiting, fever, a'na'ha (intestinal obstruction), emaciation, sneezing, and pinasam (chronic catarrh).

Those worms which grow in blood have their place of origin in the blood-carrying veins and arteries. They are

* See page 379, Vol. III.

very minute in body, are devoid of feet, globular in size, and copper-coloured. Some of them are too minute to be seen by the naked eyes. (In other words, they can be seen only by means of microscopes).* They are of six different kinds, and are named, "keshada, roma-bidhwansha, roma-dwipa, urumbara, saurasa, and ma'ta'," respectively. They give rise to leprosy.

Those worms which grow in stool have their place of origin in the pakva'shaya or the lower part of the stomach. They move downwards. When sufficiently grown up, they some-times proceed upwards towards the a'ma'shaya, causing odour of stool coming out of the mouth. belching, and respiration of the patient. These worms are of five different kinds, viz. (1) those which are thick, globular, and plump in shape, (2) those which are blackish red in colour, (3) those which are yellow (4) those which are white, and (5) those which are black. They are named (a) kakeruka, (b) makeruka, (c) sausura'da, (d) sashula'khya, and (e) leliha, respectively. At the time those worms leave their original place of abode (i e, the lower part of the stomach). and move in the other parts of the body, they give rise to the following ailments :—diarrhœa, shulam, flatu-lence, emaciation, coarseness, anemia, standing of hairs on ends, loss of power of digestion, and itching sensation in the rectum.

अथ क्रिमिरोगचिकित्सा ।

पारसीययमानिका पीता पर्य्युसितवारिणा प्रातः। गुड़पूर्व्वा क्रिमिजातं कोष्ठगतं पातयत्याशु ॥ पारिभद्रकपत्रोत्थं रसं क्षौद्रयुतं

* Such remarks are also to be found in the Atharva Vedas. This is a sure indication of the fact that the ancient Hindus, even in the pre-historic ages, were aware of the use of microscopes.

पिवेत्। केवुकस्य रसं वापि पत्तूरस्याथवा रसम्। लिह्यात् क्षौद्रेण वैड़ङ्गं चूर्णं क्रिमिविनाशनम्॥ पलाशवीजस्वरसं पिवेद्वा क्षौद्रसंयुतम्। पिवेत् तद्वीजकल्कं वा तक्रेण क्रिमिनाशनम्॥ क्काथं खर्जुरपत्राणां सक्षौद्रं मूषितं निशि। पीत्वा निवारयत्याशु क्रिमिसंघमशेषतः॥ अपक्कं क्रमुकं पिष्टं पीतं जम्वीरजैरसैः। निहन्ति विड़्भवं कीटं रसः खर्जुरजम्भयोः॥ पिवेत् तुम्बीवीजचूर्णं तक्रेण क्रिमिनाशनम्। नारिकेलजलं पीतं सक्षौद्रं क्रिमिनाशनम्॥ कम्पिल्लचूर्णं कर्षार्द्धं गुड़ेन सह भक्षितम्। संपातयेत् क्रिमीन् सर्व्वानुदरस्थान् न संशय॥ यमानीं लवणोपेतां भक्षयेत् कल्य उत्थितः। अजीर्णमामवातञ्च क्रिमिजांश्च जयेद् गदान्॥ घण्टाकर्णस्य पत्रस्य वहुनेत्रदलस्य वा। स्वरसो मधुना पीतः क्रिमीन् सद्यो विनाशयेत्॥ जलपीता सोमराजी क्रिमीन् सर्वान् व्यपोहति॥ क्काथो दाड़िममूलस्य कीटाणून् नाशयेद् ध्रुवम्॥ कर्पूरेण समायुक्तो रसो धुस्तूरपत्रजः। ताम्बूलपत्रजो वापि लेपाद् यूकाविनाशनः॥ पेषयेदारनालेन नाड़ीचस्य फलानि च। यूकालिक्षाप्रशान्त्यर्थं दद्याल्लेपं तु मस्तके॥

Treatment of worms.

Some simple herbal remedies :—

(1) The patient is to take, in the morning, some Persian jama'ni (khora'sa'ni a'jwan) with water kept in a pot on the day preceding. This makes worms come out of the stomach. Worms are destroyed by drinking with honey (2) the juice of pa'ribhadra leaves or (3) the juice of roots of kebuka, or (4) the juice of leaves of sha'lincha, or (5) powdered biranga. (6) Worms are destroyed if the juice of the seeds of pala'sha is drunk with honey, The same purpose is served by taking the same seeds, pestled with butter-milk. (7) Worms

are destroyed by the juice of the leaves of date palm kept overnight and drunk in the morning with honey. (8) Worms in the stool are destroyed by drinking green betelnuts, pestled with juice of lime fruits, (9) or by drinking the juice of leaves of date palm mixed with juice of lime fruits; (10) or by drinking the seeds of ala'bu pestled with butter-milk ; (11) or by drinking cocoanut water mixed with honey ; (2) or by taking half a tola' of powdered kampilla* with some molasses. (13) Jama'ni, mixed with rock-salt and taken in the morning, cures indigestion, rheumatism, and ailments due to worms. (14) Juice of the leaves of Ghanta'karna or of the leaves of pineaple, taken with honey, cures worms. (15) Seeds of soma-ra'ji, taken with water, cure all sorts of worms. (16) Decoction of the roots of pomegranates kills small worms. (17) Lice are killed by besmearing the hair with the juice of leaves of dhatura' or betel, mixed with camphor. (18) All the lice are killed if the hair is besmeared with the seeds of na'richa, pestled with ka'nji.

क्रिमिरोगे रसप्रयोगः।

क्रमिकालानल रसः।

विड़ङ्गं द्विपलश्चैव विषचूर्णं तदर्द्धकम्। लौहचूर्णं तदर्द्धञ्च तदर्द्ध शुद्धपारदम्॥ रसतुल्यं शुद्धगन्धं छागीदुग्धेन पेषयेत्। छायाशुष्कां वटीं कृत्वा खादेत् षोड़शरक्तिकाम्॥ धान्यजीरानुपानेन नाम्ना कालानलो रसः। उदरस्थं क्रिमिं हन्याद् ग्रहण्यर्शःसमन्वितम्॥

* The name Kampilla is given to two different things, viz. (1) to a herb named mellotus philippinesis, and (2) to a mineral (see page 211, Vol. II.)

अग्निदः शोथशमनो गुल्मप्लीहोदरान् जयेत्। गहनानन्दनाथेन भाषितो विश्वसम्पदे।

Iatro-chemical treatment of worms.

Krimika'la'nala rasa.

Two palas of biranga, one pala of aconite. two tola's of iron, one tola' of mercury, and one tola' of sulphur are to be rubbed together with goat's milk and made into pills, sixteen ractis in weight, each, to be dried in the shade. One such pill is to be taken every morning with a little of honey and decoction of dhanya' and jeera'. This medicine cures worms, grahani, piles, swelling of the limbs due to anemia, gulma, enlargement of the spleen, and loss of power of digestion.

क्रिमिमुद्गर रसः।

क्रमेण वृद्धं रसगन्धकाजमोदा विड़ङ्गं विषमुष्टिका च। पलाश वोजञ्च विचूर्णमस्य निष्कप्रमाणं मधुनावलीढ़म्॥ पिवेत् कषायं घनजं तदूर्द्धं रसोऽयमुक्तः क्रिमिमुद्गराख्यः। क्रिमीन् निहन्ति क्रिमिजांश्च रोगान् सन्दीपयत्यग्निमयं त्रिरात्रात्॥

Krimi mudgara rasa.

One part of mercury, two parts of sulphur, three parts of ajamoda, four parts of biranga, five parts of nux-vomica, and six parts of seeds of pala'sha are to be mixed together. Dose, one niska or 24 ractis, a day, to be taken with honey. Decoction of musta' is to be drunk after taking this nedicine. This medicine cures worms and ailments due to them. It increases, in three days, power of digestion.

क्रिमिविनाश रसः।

शुद्धसूतं समं गन्धमभ्रं लौहं मनःशिला। धातकी त्रिफला लोध्रं विड़ङ्गं रजनीद्वयम्॥ भावयेत् सप्तधा सर्व्वं शृङ्गवेरभवै रसैः। चणमात्रां वटीं कृत्वा त्रिफलारससंयुताम्॥ भक्षयेत् प्रातरुत्थाय क्रिमिरोगोपशान्तये। वातिकं पैत्तिकं हन्ति श्लैष्मिकञ्च त्रिदोषजम्। क्रिमिविनाशनामायं क्रिमिरोगकुलान्तकः॥

Krimi-bina'sha rasa.

Equal quantities of mercury, sulphur, mica, iron, realgar, dha'taki flower, triphala', lodhra, biranga, haridra', and da'ru haridra' are to be mixed together, and subjected to bha'vana', for seven times, with the juice of ginger, and made into pills of the size of a chana-gram (i. e. three ractis, in weight), each, to be taken in the morning with the decoction of triphala'. This medicine cures all sorts of worms.

क्रिमिहर रसः।

शुद्धसूतमिन्द्रयवञ्चाजमोदा मनःशिला। पलाशवीजं गन्धश्च देवदाल्या द्रवैर्द्दिनम्॥ संमर्द्दय भक्षयेन्नित्यं शालपर्णीरसै सह। सितायुक्तं पिवेच्चानु क्रिमिपातो भवत्यलम्॥

Krimihara rasa.

Equal quantities of mercury, indra-java, aja-moda', realgar, seeds of pala'sha, and sulphur are to be rubbed together with the juice of deva-da'li for one day. (Dose, one racti, a day.) This medicine cures worms, if taken with the juice of sha'laparni, mixed with sugar.

क्रिमिरोगारि रसः :

सूतं गन्धं मृतं लौहं मरिचं विषमेव च। धातकी त्रिफला शुण्ठी

मुस्तकं च रसाञ्जनम् ॥ त्रिकटु मुस्तकं पाठा वालकं विल्वमेव च । भावयेत् सर्व्वमेकत्र स्वरसैर्भृङ्गजैस्ततः ॥ वराटिकाप्रमाणेन भन्नणोयो विशेषतः । क्रिमिरोगविनाशाय रसोऽयं क्रिमिनाशनः ॥

Krimi-roga'ri rasa.

Equal quantities of mercury, sulphur, iron, maricha, aconite, dha'taki flower, triphala', shunthi, musta', rasa'njana, trikatu, musta', patha', ba'laka, and bilva are to be mixed together, and subjected to bha'vana' with the juice of bhringa-ra'ja. and made into pills of the size of a small cowri-shell (i. e., about one-eighth of a tola', in weight), each. This medicine cures all sorts of worms.

कीटमर्द्द रसः ।

शुद्धसूतं शुद्धगन्धमजमोदा विड़ङ्गकम् । विषमुष्टिब्रह्मवीजं यथाक्रमगुणोत्तरम् ॥ चूर्णयेन्मधुना मिश्रं निष्कैकं क्रिमिजिद् भवेत् । कीटमर्द्दो रसो नाम मुस्तक्काथं पिवेदनु ॥

Keetamarda rasa.

One part of mercury, two parts of sulphur, three parts of ajamoda,' four parts of biranga, five parts of nux-vomica, and six parts of seeds of pala'sha are to be mixed together, and taken in doses of one fourth of a tola', each, to be taken with a little of honey and decoction of musta'. This medicine cures worms.

क्रिमिघ्न रसः ।

क्रिमिघ्नं किंशुकारिष्टवीजं सुरसभस्मकम् । वल्लमेकमाखुपर्णीरसैः क्रिमिविनाशनः ॥

Krimighna rasa.

Equal quantities of biranga, seeds of pala'sha, seeds of nimba, and incinerated mercury are to be rubbed together with the juice of a'khuparni, and made into pills, three ractis in weight, each, to be taken with a little of honey and the juice of a'khuparni. This medicine cures worms.

विड़ङ्ग लौहम् ।

रसं गन्धञ्च मरिचं जातीफललवङ्गकम् । कणा तालं शुण्ठी वङ्गं प्रत्येकं भागसम्मितम् ॥ सर्व्वचूर्णसमं लौहं विड़ङ्गं सर्व्वतुल्यकम् । लौहविड़ङ्गकं नाम कोष्ठस्थक्रिमिनाशनम् ॥ दुर्नाममरुचिञ्चैव मन्दाग्निञ्च विसूचिकाम् । शोथं शूलं ज्वरं हिक्कां श्वासं कासं विनाशयेत् ॥

Biranga lauham.

One part, each, of mercury, sulphur, maricha, ja'tiphala, lavanga, pippali, orpiment, shunthi, and tin; nine parts of iron, and eighteen parts of biranga are to be mixed together (and taken in doses of six ractis, a day). This medicine cures worms in the stomach and intestines, piles, aversion to food, dull-ness of the digesting heat, cholera, swelling due to anemia, shulam, fever, hiccough, asthma, and cough.

क्रिमिविघातन रसः ।

रसगन्धाजमोदानां क्रिमिघ्नब्रह्मवीजयोः । एकद्वित्रिचतुःपञ्च तिन्दोवीजस्य षट् क्रमात् ॥ संचूर्ण्य मधुना सर्व्वं रसं क्रिमिविघातनम् । खादन् पिपासुस्तोयञ्च मुस्तानां क्रिमिशान्तये । आखुपर्णीकषायं वा प्रपिवेच्छर्करान्वितम् ॥

Krimibigha'tana rasa.

One part of mercury, two parts of sulphur, three parts of

ajamoda', four parts of biranga, five parts of seeds of pala'sha, and six parts of tinduka are to be mixed together. It is to be taken with honey (in doses of six ractis, a day). To quench thirst, it is necessary to drink the decoction of musta' or a'khuparni, mixed with sugar. This medicine cures worms.

क्रिमिशूलारि रसः।

अजमोदं करञ्जास्थि क्षीरिणीं रसगन्धकम्। आखुपर्णीरसैः खादेत् सताम्रं कृमिशूलनुत्॥

Krimishula'ri rasa.

Equal quantities of ajamoda', kernel of karanja, kshirini, mercury, sulphur, and copper are to be rubbed together with the juice of a'khuparni, and made into pills (six ractis in weight, each, to be taken with a little of honey and juice of a'khuparni.) This medicine cures pain in the abdomen due to worms.

अग्नितुण्ड रसः।

रसगन्धाजमोदानां कृमिघ्नब्रह्मबीजयोः। एकद्वित्रिचतुःपञ्चभागान् सविषतिन्दुकान्॥ संचूर्ण्य मधुना सर्व्वं गुटिकां कृमिनाशिनीम्। खादयित्वाऽनु तोयं च मुस्तानां कृमिशान्तये॥ आखुपर्णीकषायं च शर्करां पिब सर्व्वथा। कृमिज्वरोपशान्त्यर्थं खण्डामलकभुग् भवेत्॥ उदराध्मानतुत्यर्थं रसो ह्येष निगद्यते। अग्नितुण्डेति विख्यातः सर्वोदर-गदापहः॥

Agni-tunda rasa.

One part of mercury, two parts of sulphur, three parts of ajamoda', four parts of biranga, five parts of seeds of pala'sha, and one part of nux-vomica are to be rubbed together with

honey, and made into pills, (six ractis in weight, each). Juice or decoction of musta' is to be drunk after taking this medicine, and juice or decoction of a'khuparni is to be drunk every now and then. A'malaki with sugar is also to be taken, if there be fever due to worms. This medicine cures flatulence and all sorts of udara-rogas.

स्नूहीपर्पटी रसः।

स जग्ध्वैवं पर्पटीं च स्नुहीरसं पिबेदनु। स्नुहीरसं विना कश्चिज्जन्तून् न च्छेत्तुमर्हति।

Snuhi parpati rasa.

Juice of snuhi is to be drunk after taking any of the parpatis. Juice of snuhi is a sure killer of worms.

कीटशूलारि रसः।

रसस्य निष्कमादाय गन्धकं तत्समं कुरु। ताम्रं देहि तदर्द्धं च पञ्चाङ्गशाकवारिणा॥ विमर्दयेदहोरात्रं क्षिपेत्तत्रैव यत्नतः। क्षीरिणी क्वाथमादाय तथा कुरु दिनान्तरे॥ दत्त्वा लघुपुटं पश्च जयपालान् विमर्द्दयेत्। देहि गुञ्जाद्वयं चास्य साज्यं शूलच्छिदे तथा॥

Keeta-shula'ri rasa.

One fourth tola', each, of mercury and sulphur, and one eighth tola' of copper are to be rubbed together with the juice of the five different parts (viz. roots, bark, leaves, flowers, and fruits) of sha'ka (teak) tree, for twenty four hours. The product is again to be rubbed for twenty four hours with the juice of kshirini (swarna kshiri ? or dugdhika' ?). It is then to be

heated by Laghuputam. When cooled, the product is to be powdered very fine and mixed with five croton seeds. Dose, two ractis, to be taken with clarified butter. This medicine cures pain in the stomach due to worms.

क्रिमिशूलनाशन रसः ।

अजमोदापलाशास्थिक्षीरिणीरसगन्धकम् । आखुपर्णीरसः खादेत् सताम्रं क्रमिशूलवान् ॥

Krimi-shula-na'shana rasa.

Equal quantities of ajamoda', seeds of pala'sha, kshirini (dugdhika' ? or swarnakshiri ?), mercury, sulphur, and copper are to be rubbed together with the juice of a'khuparni and taken (in doses of six ractis, a day), with a little of honey and juice of a'khuparni. This medicine cures pain due to worms.

राजभद्र रसः ।

मधुमिश्रनिम्बपल्लवसत्त्वयुतो यदा सूतः । क्रमिसंघातान्नाशयति त्रिभिरह्नोभिरसौ ॥

Ra'jabhadra rasa.

Incinerated mercury, (taken in doses of half a racti, each), taken with honey and essence of leaves of nimba, cures worms in three days only.

क्रिमिपातन रसः ।

शुद्धसूतं चेन्द्रयवमजमोदा मनःशिला । पलाशबीजं तुल्यांशं देव-

दाल्या द्रवैर्दिनम् ॥ मर्द्दयेद्दत्तयेन्नित्यमाखुपर्णीकषायकम् । सितायुतं पिवेच्चानु क्रिमिपातो भवत्यलम् ॥

Krimi-pa'tana rasa.

Equal quantities of purified mercury, indrajaba, ajamoda', realgar, and seeds of pala'sha are to be rubbed together for one day. This medicine (taken in doses of one racti, each) makes worms come out with the stool. A little of the decoction of a'khuparni mixed with honey is to be drunk after taking the medicine.

क्रिमिरोगे पथ्यानि ।

आस्थापनं कायशिरोविरेचनं धूमः कफघ्नानि शरीरमार्जना । चिरन्तना वैणवरक्तशालयः पटोलवेत्राग्ररसोनवास्तुकम् ॥ हुताश-मन्दारदलानि सर्षपनवीनमोचं वृहतीफलान्यपि । तिक्तानि नालीत-दलानि मौषिकं मांसं विडङ्गं पिचुमर्द्दपल्लवम् ॥ पथ्या च तैलं तिल-सर्षपोद्भवं सौवीरशुक्तञ्च तुषोदक मधु । पचेलिमं तालमरुष्करं गवां मूत्रञ्च ताम्बूलसुरामृगाण्डजम् ॥ औष्ट्राणि मूत्राज्यपयांसि रामठं त्वाराजमोदा खदिरश्च वत्सकम् । जम्वीरनीरं सुषवी यमानिका साराः सुराह्वागुरुशिंशपोद्भवाः ॥ तिक्तः कषायः कटुको रसोऽप्ययं वर्गो नराणां क्रमिरोगिणां सुखः ॥

Diet and deeds salutary in worms :—

application of douche with decoction of suitable herbs, mixed with milk and oil ; purgation of the intestines by means of a laxative ; purgation of the brain by means of mild and medicated snuff prepared from salutary herbs or by pouring

into the nostrils a little of mustard oil or some medicated oil, or milk mixed with a little of powdered shunthi ; smoking of suitable herbs ; everything having the property of pacifying phlegm ; massaging the body ; eating of rice, of three years' standing, prepared from the seeds of bamboo and red sha'li paddy ; such vegetables as patola, tender leaves of the cane plant, garlics, ba'stu, leaves of chitraka and pa'ribhadra ; mustard seeds, green banana, fruits of brihati ; bitter leaves of na'richa, meat of rats, biranga, leaves of nimba, haritaki, oil prepared from sesamum and mustard ; sauvira, shuktam, tusodaka*, honey, ripe palm fruit, ripe bhalla'taka fruit (excluding the stone), cow's urine, betel-leaves, urine, musk, camel's urine and milk ; clarified butter prepared from camel's milk, hingu, alkalis, ajamdda', catechu, seeds of kutaja, lime juice, black jeera', jama'ni, exudations of trees named, deva-da'ru, aguru, and shinshapa ; bitters, astringents, and pungents.

क्रिमिरोगेऽपथ्यानि ।

छर्दिश्च तद्वेगविधारणञ्च विरुद्धपानाशनमह्नि निद्राः । द्रवञ्च पिष्टान्नमजीर्णताञ्च घृतानि माषान् दधि पत्रशाकम् ॥ मांसं पयोऽम्लं मधुरं रसञ्च क्रिमीन् जिघांसुः परिवर्जयेच्च ॥

Articles of food-stuff and deeds injurious in worms :—

vomiting, suppression of vomiting, articles of food-stuff incongenial by combination, sleeping in day time ; drinking of liquid food, food pestled and baked (pistakam), indigestion, clarified butter, ma'sha-grams, curd, pot-herbs, meat, milk, sours, and sweets.

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* See page 379-82, Vol. III.

अथ पाण्डुरोगाधिकारः ।

पाण्डुरोगस्य निदानम् ।

पाण्डुरोगाः स्मृताः पञ्च वातपित्तकफैस्त्रयः । चतुर्थः सन्निपातेन पञ्चमो भक्षणाद् मृदः ॥ व्यायाममम्लं लवणानि मद्यं मृदं दिवास्वप्नमतीव तीक्ष्णम् । निषेवमानस्य प्रदूष्य रक्तं दोषास्त्वचं पाण्डुरतां नयन्ति । विवर्णता शरीरे स्याच् छ्वयथुः कार्श्यमेव हि । सत्त्वहानिरथालस्यं पाण्डुरोगस्य लक्षणम् ॥

Pa'ndu (anæmia), Ka'mala' (Jaundice), Etc.

Classification of Anæmia :—

This disease is of five different kinds, according as it is due to (a) va'yu, (b) pittam, (c) kapha, (d) combination of the three, and (e) eating of earth.

Symptoms of anemia :—

Discoloured-ness, swelling of the limbs, emaciation, loss of weight, and fatigue—are the symptoms of the disease.

कामला निदानम् ।

पाण्डुरोगी तु योऽत्यर्थं पित्तलानि निषेवते । तस्य पित्तमसृङ्मांसं दग्ध्वा रोगाय कल्पते ॥ हारिद्रनेत्रः स भृशं हारिद्रत्वङ्नखाननः ।

रक्तपीतशकृन्मूत्रो भेकवर्णो हतेन्द्रियः ॥ दाहाविपाकदौर्बल्यसदनारुचिकर्षितः। कामला बहुपित्तैषा कोष्ठशाखाश्रया मता ॥

Causes and symptoms of Ka'mala' (jaundice) :—

If a man suffering from anæmia takes such food or performs such acts as increase pittam, his blood and flesh are burnt, as it were, by the abnormal excess of pittam (animal heat) giving rise to ka'mala' or jaundice. The eyes, skin, nails, and face of such a patient grow highly yellowish. His urine and stool become reddish yellow. His colour becomes yellow like a frog of the same colour, and his sense-organs are enfeebled. He also suffers from a heating sensation, indigestion, weakness, fatigue, and aversion to food. Jaundice is a diseases due to a profuse excess of pittam. It affects the intestines as well as the nerves, arteries, and the other passages carrying blood and the other fluids.

हलीमक निदानम्।

यदा तु पाण्डोर्वर्णः स्याद्धरितः श्यावपीतकः। बलोत्साहक्षयस्तन्द्रा मन्दाग्नित्वं मृदुज्वरः ॥ स्त्रीष्वहर्षोऽङ्गमर्दश्च दाहस्तृष्णारुचिर्भ्रमः। हलीमकं तदा तस्य विद्यादनिलपित्ततः ॥

Cause and symptoms of halimaka (Janduice of a malignant type) :

When the colour of a jaundiced patient becomes partially blackish red, mixed with yellow, and he suffers from loss of strength and enthusiasm, drowsiness, dull-ness of digesting heat, slow fever, lack of desire for sexual indulgence, pain in the limbs, sensation of heat, thirst, aversion to food, and vertigo, it is to be considered that he has got an attack of halimaka.

कुम्भकामला निदानम्।

दग्धमांसरुधिरास्रपित्ततः कामला भ्रमतृषाविदाहिनी। पीतनेत्रमलवत्युपेक्षया शोफयुग् भवति कुम्भकामला ॥*

Causes and symptoms of kumbha ka'mala :—

Ka'mala' or jaundice is due to any of the two causes, viz. (1) burning or putrefaction of the flesh and blood by excessive pittam, and (2) racta-pittam or hemeptosis (which is of course due to an excess of pittam). Jaundice is indicated by vertigo, thirst, putrefaction of food before it is digested with the formation of acidity, and yellowishness of the eyes and stools. If neglected, it is followed by swelling of the limbs, and is termed Kumbha-Ka'mala' (pa'ndu-shofa or shofa-pa'ndu).

पाण्डुकामलाहलीमककुम्भकामलानां चिकित्सा।

कुम्भाख्यकामलायां तु हितं कामलिको विधिः। पाण्डुरोगक्रियां सर्वां योजयेच् च हलीमके। कामलायां च या दिष्टा साऽपि कार्य्या भिषग्वरैः ॥

Treatment of Pa'ndu and Ka'mala'.

The treatment of ka'mala may also be applicable to kumbha ka'mala'. The treatment of pa'nud and ka'mala may also be applied to halimaka.

मुष्टियोगाः।

(१) देवदाल्यास्तु पञ्चांगं चूर्णं क्षीरैश्च वा जलैः। निष्कमात्रं पिबेन् नित्यं मासात् पाण्डुगदापहम् ॥ (२) अपामार्गं शमीमूलं

* पाण्डुशोफस्तथा शोफपाण्डु इत्येतद्द्वयं कुम्भकामला इत्यस्य नामान्तरमेव। पाण्डुजनितः शोफः इति पाण्डुशोफः—शोफयुक्तं पाण्डु इति शोफपाण्डु।

पिष्ट्वा तक्रेण पाययेत्। कामलां श्वयथुं पाण्डुं कर्षमात्रं नियच्छति॥ (३) पाण्डुरोगे सदा सेव्या सगुड़ा च हरीतकी॥ (४) गवां पयः सनागरं विनिहन्ति च कामलाम्। (५) निशाचूर्णं कर्षमितं दध्नः पलमितं तथा। प्रातः संसेवनं कुर्यात् कामलानाशनं परम्॥ (६) त्रिफलाया गुडूच्या वा दार्व्या निम्बस्य वा रसः। प्रातर्माक्षिक-संयुक्तः शीलितः कामलापहः। (७) अञ्जनं कामलार्त्तस्य द्रोणपुष्पीरसः स्मृतः। निशागैरिकधात्रीणां चूर्णं वा संप्रकल्पयेत्॥ (८) नस्यं कर्कोटमूलं वा घ्रेयं वा जालिनीफलम्॥ अपहरति पाण्डुं कामलां च हलीमकम्॥ (९) अपहरति कामलार्त्तिं नस्येन कुमारिकाजलं सद्यः। (१०) गुडुचीपत्रकल्कं वा पिबेत् तक्रेण कामली॥

Simple remedies :

(1) Jaundice is cured in a month, if one fourth of a tola' of the powder of the five different parts of devada'li (viz. its leaves, bark, flower, fruits, and roots), mixed with milk or water, is taken every morning.

(2) Half a tola', each, of the roots of apa'ma'rga and shami, pestled together with butter-milk, and taken every morning, cures anemia, jaundice, and swelling.

(3) Haritaki, mixed with molasses, taken constantly (i.e, every morning for some time) cures anæmia.

(4) Cow's milk, drunk with powdered shunthi, cures jaundice.

(5) One tola' of powdered turmeric, mixed with four tola's of curd, taken every morning, cures jaundice.

(6) Juice of any one of the following, mixed with honey, and taken every morning, cures jaundice :—triphala', guruchi da'ruharidra', and nimba.

(7) Jaundice is cured by any one of the two used as a

collyrium, (applicable in both the eyes, at night) :—(a) juice of dronapuspi or (b) powdered turmeric, red ochre, and a'malaki, taken in equal quantities.

(8) Anæmia, jaundice, and halimaka are cured by sniffing the roots of karkota (pestled with water or the fruits of devada'li, powdered or pestled with water,

(9) Jaundice is cured very quickly by sniffing the juice of kanya',

(10) Jaundice is cured by taking the leaves of guruchi, pestled with butter-milk.

पाण्डुकामलादिरोगे रसप्रयोगः।

Iatro-Chemical treatment of Pandu, Ka'mala', Etc.

लौहभस्म

अति शुद्धमयोभस्म सर्पिः क्षौद्रयुतं लिहेत्। पाण्डुरोगस्य नाशाय कामलानां च सर्वशः॥

Lauha-bhasma.

Incinerated iron of excellent quality, taken with a little of honey and clarified butter, cures anemia and jaundice.

हंसमण्डूरः।

मण्डूरं मर्दयेत् श्लक्ष्णं गोमूत्रेऽष्टगुणे पचेत्। त्र्यूषणं त्रिफलामुस्ता-विड़ङ्गं चव्यचित्रकौ॥ दार्व्वी ग्रन्थीं देवदारु तुल्यं तुल्यं विचूर्णयेत्। घृतं मण्डुरतुल्यं च पाकान्ते मिश्रयेत्ततः॥ भक्षयेत् कर्षमात्रं च जीर्णान्ते तक्रभोजनम्। पाण्डुरोगं हलीमं च उरुस्तम्भं च कामलाम्॥ अर्शांसि हन्ति सत्वरं हंसमण्डूरकाह्वयम्॥ (तृतीयखण्डे १५ पृष्ठं द्रष्टव्यम्)

Hansa-mandura.

(See page 95, vol. III.)

One tola' of this manduram is to be taken every morning with an equal quantity of clarified butter.

व्योषादि लौहम् ।

अयोरजो व्योषविडङ्गचूर्णं लिहेद्धरिद्रां त्रिफलान्वितां वा ॥

Byosa'di Lauham.

Jaundice is cured by licking every morning any one of the following two, mixed with a little of honey and clarified butter :—(a) irom, trikatu, and biranga, mixed together in equal quantities ; (b) haridra (turmeric) mixed with triphala', in equal quantities.

शिवादि लौहम् ।

तुल्या अयोरजः पथ्या हरिद्राः क्षौद्रसर्पिषा । चूर्णिताः कामली लिह्याद् गुडक्षौद्रेण वाभयाम् ॥

Shiba'di Lauham.

Jaundice is cured by licking every morning any one of the two following :—(a) equal quantities of iron, haritaki, and haridra, mixed with honey and clarified butter or (b) haritaki, mixed with honey and molasses.

अक्ष मण्डूरम् ।

दग्ध्वाक्षकाष्ठैर्मलमायसन्तु गोमूत्रनिर्वापितमष्टवारान् । विचूर्ण्य लीढ़ं मधुना चिरेण कुम्भाह्वयं पाण्डुगदं निहन्ति ॥

Aksa Manduram.

Manduram, burnt for eight times with the fire made of bibhitaki wood, and immersed, after each act of burning, into cow's urine, is to be reduced to powder and taken (every morning in doses of six ractis a day) with a little of honey. This cures kumbha-ka'mala (or jaundice with swelling of limbs).

जलदलौहम् ।

मारितञ्चायसं चूर्णं मुस्ताचूर्णेन संयुतम् । खदिरस्य कषायेण पिबेज्जन्तुं हलीमकम् ॥

Jalada Lauham.

Equal quantities of incinerated iron and powdered musta', mixed with the decoction of khadira wood, cures halimaka.

बलादिलौहम् ।

सितातिक्तावलायष्टित्रिफला रजनीयुगैः । लौहं लिह्याद् समध्वाज्यं हलीमकनिवृत्तये ॥

Bala'di Lauham.

One part, each, of sugar, katuki, bala', jasti-madhu, triphala', haridra' and da'ru-haridra', and seven parts of iron are to be mixed together, and taken (in doses of twelve ractis, a day) with honey and clarified butter. This medicine cures halimaka.

योगराजः ।

त्रिफलायास्त्रयो भागास्त्रयस्त्रिकटुकस्य च । भागश्चित्रकमूलस्य

विडङ्गानां तथैव च ॥ पञ्चाश्मजतुनो भागास्तथा रूप्यमलस्य च । माक्षिकस्य विशुद्धस्य लौहस्य रजसस्तथा ॥ अष्टौ भागाः सितायाश्च तत् सर्वं श्लक्ष्णचूर्णितम् । माक्षिकेणाप्लुतं स्थाप्यमायसे भाजने शुभे ॥ उडुम्बरसमां मात्रां ततः खादेद् यथाग्नि ना । दिने दिने प्रयोगेण जीर्णे भोज्यं यथेप्सितम् ॥ वर्जयित्वा कुलत्थांश्च काकमाचीं कपोतकान् । योगराज इति ख्यातो योगोऽयममृतोपमः ॥ रसायनमिदं श्रेष्ठं सर्व्वरोगहरं परम् । पाण्डुरोगं विषं कासं यक्ष्माणं विषमज्वरम् ॥ कुष्ठान्यजरकं मेहं श्वासं हिक्कामरोचकम् । विशेषाद्धन्त्यपस्मारं कामलां गुदजानि च ॥

Joga-ra'ja.

Three parts of triphala', the same quantitiy of trikatu, one part, each, of roots of chitraka and biranga, five parts, each, of shila'jatu, silver, copper-pyrites, and iron, and eight parts of sugar—all finely powdered, are to be mixed together and smeared with honey. Dose, one tola', a day. Kulattha, Ka'ka-machi, Kapota, and other articles having "K" at the beginning of their name (see page 204 vol. I) should be avoided at the time of taking this medicine. It is a curer of pa'ndu, poison, cough, consumption, chronic fever, and other diseases. It retards senile decay.

नवायस-चूर्णम् ।

त्र्यूषणत्रिफलामुस्त-विडङ्गचित्रकाः समाः । नवायोरजसो भागास्तच्चूर्णं मधुसर्पिषा । भक्षयेत् पाण्डुहृद्रोगकुष्ठार्शःकामलापहम् ॥

Naba'yasa Churnam.

One part, each, of shunthi, pippali, maricha, haritaki, a'malaki, bibhitaki, musta', biranga, and roots of chitraka is

to be mixed with nine parts of incinerated iron. This medicine cures anemia, heart-disease, leprosy, piles, and jaundice, if taken with honey and clarified butter. (Dose, six ractis, each).

निशालौहम् ।

लौहचूर्णं निशायुग्मं त्रिफलारोहिणीयुतम् । प्रलिह्यान्मधुसर्पिर्भ्यां कामलापाण्डुशान्तये ॥

Nisha' Lauham.

One part, each, of haridra', da'ru-haridra', haritaki, a'malaki, bibhitaki, and katuki is to be mixed with six parts of iron. This medicine cures anemia and jaundice, if taken with honey and clarified butter.

त्रिकत्रयाद्यं लौहम् ।

पलं लौहस्य किट्टस्य पलं गव्यस्य सर्पिषः । सितायाश्च पलञ्चैकं मधुनश्च पलं तथा ॥ तोलैकं कान्तलौहस्य त्रिकत्रयसमन्वितम् । ततः पात्रे विधातव्यं लौहे वा मृन्मये तथा ॥ भावितं मधुसर्पिर्भ्यां रौद्रे शिशिर एव च । भोजनादौ तथा मध्ये चान्ते चैव प्रयोजयेत् ॥ कामलां पाण्डुरोगञ्च हलीमकमथापि च । अम्लपित्तं तथा शूलं शूलञ्च परिणामजम् ॥ कासं पञ्चविधञ्चैव प्लीहश्वासज्वरानपि । अपस्मारं तथोन्मादमुदरं गुल्ममेव च ॥ अग्निमान्द्यमजीर्णञ्च श्वयथुञ्च सुदारुणम् । निहन्ति नात्र सन्देहो भास्करस्तिमिरं यथा ॥

Trika traya'di lauham.

One pala, each, of mandura and sugar, and one tola', each, of ka'nta iron (lode-stone), shunthi, pippali, maricha, haritaki, a'malaki, bibhitaki, roots of chitraka, musta', and biranga,

are to be rubbed together, in a pot made of iron or earth, with one pala, each, of cla'rified butter made of cow's milk and honey, and exposed to the rays of the sun in day time and to open air at night (for seven days). This medicine is to be taken at three different times, viz., at the beginning, middle, and close of a meal. This medicine cures jaundice, anemia, halimaka, acidity, shulam, cough, spleen, asthma, fever, epilepsy, insanity, gulma, indigestion, etc.

क्षपादि लौहम् ।

धात्रीलौहरजोव्योषनिशाक्षौद्राज्यशर्कराः । भक्षणाद् विनिहन्त्याशु कामलाञ्च हलीमकम् ॥

Ksapa'di lauham.

Equal quantities of a'malaki, iron, trikatu, turmeric, honey, clarified butter, and sugar are to be mixed together. This medicine cures jaundice and halimaka.

विड़ङ्गादि लौहम् ।

विड़ङ्गत्रिफलाव्योषं शुद्धलौहन्तु तत्समम् । पुरातनगुड़ेनैव लेहयेद् दिनसप्तकम् । श्वयथुं नाशयेच्छीघ्रं पाण्डुरोगहलीमकम् ॥

Biranga'di lauham.

One part, each, of biranga, triphala', and trikatu, and three parts of iron are to be mixed together. This medicine cures anemia, jaundice, and swelling due to anemia, if taken with old molasses, for seven days only.

अष्टादशाङ्ग लौहम् ।

किराततिक्तासुरदारुदार्व्वीमुस्ता गुड़ूची कटुका पटोलम् । दुरालभा पर्पटकं सनिम्बं कटुत्रिकं वह्निफलत्रिकञ्च ॥ फलं विड़ङ्गस्य समांशिकानि

सर्वैः समं चूर्णमथायसञ्च । सर्पिर्मधुभ्यां वटिका विधेया तक्रानुपाना भिषजा प्रयोज्या ॥ निहन्ति पाण्डुञ्च हलीमकञ्च शोथं प्रमेहं ग्रहणी-रुजञ्च । श्वासञ्च कासञ्च सरक्तपित्तमर्शांस्यथो वा ग्रहमामवातम् । व्रणांश्च गुल्मान् कफविद्रधींश्च श्वित्रञ्च कुष्ठञ्च ततः प्रयोगात् ॥

Asta'dasha'nga lauham.

One part, each, of kira'ta-ticta, deva-da'ru, da'ru haridra', musta', guruchi, katuki, leaves of patola, dura'labha', parpata, bark of nimba, trikatu, roots of chitraka, triphala', and biranga; and fourteen parts of iron are to be rubbed together with honey and clarified butter, and made into pills (six ractis in weight, each), to be taken with butter-milk. This medicine cures pa'ndu, halimaka, swelling due to anemia, prameha, grahani, asthma, cough, racta-pittam, piles, rheumatism, boils, gulma, leucoderma, and leprosy.

दार्व्यादि लौहम् ।

दार्व्वी सत्रिफला व्योषविड़ङ्गान्ययसो रजः । मधुसर्पिर्युतं लिह्यात् कामलापाण्डुरोगवान् ॥

Da'rbya'di lauham.

One part, each, of da'ruharidra', triphala', trikatu, and biranga, and four parts of iron are to be mixed together. This medicine cures pa'ndu and ka'mala', if taken (in doses of six ractis, each) with honey and clarified butter.

वज्रमण्डूरम् ।

पञ्चकोलं समरिचं देवदारु फलत्रिकम् । विड़ङ्गमुस्तयुक्ताश्च भागास्त्रिपलसम्मिताः ॥ यावन्त्येतानि चूर्णानि मण्डूरं द्विगुणं ततः । पक्त्वा चाष्टगुणे मूत्रे घनीभूते तदुद्धरेत् ॥ ततोऽक्षमात्रान् वटकान्

पिबेत् तक्रेण तक्रभुक्। पाण्डुरोगं जयत्येष मन्दाग्नित्वमरोचकम्॥ अर्शांसि ग्रहणीदोषमुरुस्तम्भमथापि च। क्रिमिं प्लीहानमुदरं गलरोगञ्च नाशयेत्॥ मण्डूरो वज्रनामायं रोगानीकविनाशनः॥ निर्व्वाप्य बहुशो मूत्रे मण्डूरं ग्राह्यमिष्यते। ग्राह्यन्त्यष्टगुणितं मूत्रं मण्डूरचूर्णतः॥

Bajra mandaram.

Two tola's, each, of panchakola (pippali, roots of pippali, chavya, roots of chitraka, and shunthi), maricha, devada'ru, triphala', biranga, and musta'; and twenty four tola's of manduram are to be boiled in 288 tola's of cow's urine till the whole thing turns semi-solid. Dose, one tola', a day, to be taken with butter-milk. Diet, butter-milk. This medicine cures anemia, indigestion, aversion to food, piles, grahani, udara, urustambha (carbuncle in the thigh), worms, spleen, and diseases affecting the throat.

पुनर्नवादिमण्डूरम्।

पुनर्नवा त्रिवृच्छुण्ठीपिप्पलीमरिचानि च। विडङ्गं देवकाष्ठञ्च चित्रकं पुष्कराह्वयम्॥ त्रिफला द्वे हरिद्रे च दन्ती च चविका तथा। कुटजस्य फलं तिक्ता पिप्पलीमूलमुस्तकम्॥ एतानि समभागानि मण्डूरं द्विगुणं ततः। गोमूत्रेऽष्टगुणे पक्त्वा स्थापयेत् स्निग्धभाजने। पाण्डुशोथोदरानाहशूलार्शः क्रिमिगुल्मनुत्॥

Punarnava'di manduram.

One part, each, of powdered punarnava', tribrit, shunthi, pippali, maricha, biranga, devada'ru, chitraka, puskara, triphala', haridra', da'ru-haridra', danti, chavya, seeds of kutaja, katuki, roots of pippali, and musta; and thirty-six parts of incinerated manduram are to be boiled together with 432 parts of cow's urine till the whole thing turns semi-solid.

The product is then to be kept in an earthen pot, the inner surface of which is besmeared with clarified butter. This medicine cures pa'ndu, swelling due to it, udara-roga, a'na'ha, shul'am, arshas (piles), worms, and gulma.

पञ्चामृतलौहमण्डूरम्।

लौहं ताम्रं गन्धमभ्रं पारदञ्च समांशिकम्। त्रिकटुत्रिफलामुस्तं विडङ्गं चित्रकं तथा॥ किरातं देवकाष्ठञ्च हरिद्राद्वयपुष्करम्। यमानी जीरयुग्मञ्च शटीधान्यकचव्यकम्॥ प्रत्येकं लौहभागञ्च श्लक्ष्णचूर्णन्तु कारयेत्। सर्व्वचूर्णस्य चार्द्धांशं सुशुद्धम् लौहकिट्टकम्॥ गोमूत्रे पाचयेद् वैद्यो लौहकिट्टं चतुर्गुणे। पुनर्नवाष्टगुणितं क्वाथं तत्र प्रदापयेत्॥ सिद्धेऽवतारिते चूर्णं मधुनः पलमात्रकम्। भक्षयेत् प्रातरुत्थाय कोकिलाक्षानुपानतः॥ ग्रहणीं चिरजां हन्ति सशोथं पाण्डु-कामलाम्। अग्निञ्च कुरुते दीप्तं ज्वरं जीर्णं व्यपोहति। प्लीहानं यकृतं गुल्ममुदरञ्च विशेषतः। कासं श्वासं प्रतिश्यायं कान्तिपुष्टिविवर्द्धनम्॥

Pancha'mrita-lauha-manduram.

Eleven parts of incinerated manduram are to be boiled with forty-four parts of cow's urine and eighty-eight parts of the decoction of punarnava', till the liquid portion is much dried up. One part, each, of the following is then to be mixed with the product, and the heat is to be continued mildly till the whole thing turns semi-solid :—iron, copper, sulphur, mica, mercury, trikatu, triphala' musta', biranga, roots of chitraka, kira'ta-ticta, deva-da'ru, haridra', da'ru-haridra', puskara-mulam, jama'ni, jeera', black-jeera', shathi, dhanya', chavya, and iron. The product is then to be mixed with four tola's of honey. (Dose, one fourth of a tola') to be taken in the morning with the juice of kokila'ksha. This medicine cures chronic grahani, swelling due to anemia', anemia', jaundice,

indigestion, jeerna (remittent) fever, enlargement of spleen and liver, gulma, udara-roga, cough, asthma, and catarrh. It increases beauty and nutrition.

त्र्यूषणादिमण्डूरम् ।

त्र्यूषणं त्रिफला मुस्तं विडङ्गं चव्यचित्रकौ। दार्व्वीत्वङ्माक्षिको धातुर्ग्रन्थिकं देवदारु च ॥ एषां द्विपलिकान् भागांश्चूर्णान् कृत्वा पृथक् पृथक् । मण्डूरं द्विगुणं चूर्णाच्छुद्धमञ्जनसन्निभम् ॥ मूत्रे चाष्टगुणे पक्त्वा तस्मिंस्तु प्रक्षिपेत् ततः । उडुम्बरसमान् कृत्वा वटकांस्तान् यथाग्नि तु ॥ उपयुञ्जीत तक्रेण सात्म्यं जीर्णे च भोजनम् । मण्डूरवटका ह्येते प्राणदाः पाण्डुरोगिणाम् ॥ कुष्ठान्यजरकं शोथमुरुस्तम्भं कफामयान् । अर्शांसि कामलामेहान् प्लीहानं शमयन्ति च ॥ निर्व्वाप्य वहुशो मूत्रे मण्डूरं ग्राह्यमिष्यते । ग्राहयन्त्यष्टगुणितं मूत्रं मण्डूरचूर्णतः ॥

Tryusana'di manduram.

One hundred and seventy six tola's of incinerated manduram is to be boiled with eight times its weight of cow's urine, till about 7/8th of the liquid is dried up. Eight tola's, each, of the following are then to be mixed with the product, and the heat to be continued mildly till the whole thing turns semi-solid :—trikatu, triphala', musta', biranga, chavya, chitraka, da'ru-haridra', guratwak, swarna-ma'kshika, roots of pippali, and deva-da'ru. Dose, one tola' a day, to be taken with butter-milk. This medicine cures pa'ndu, leprosy, etc.

भुवनसुन्दर रसः ।

मानश्चं कं ततः सूतं षड्भ्रं वसु लौहकम् । गन्धकं त्रिफला व्योषं चूर्णं मोचरसस्य च ॥ मुषली चामृतासत्वं प्रत्येकं पञ्चभागिकम् ।

भावयेत् सर्व्वमेकत्र त्रिफलानां कषायके ॥ भावना विंशति र्देया दशरात्रं सुभावना । शिग्रुचित्रकमूलाभ्यामष्टधा च पृथक् पृथक् ॥ भुवनसुन्दरो नाम रसो निष्कमितो हितः । सितया च समं क्षौद्रैः शोथपाण्डुक्षयापहः ॥ ज्वरातिसारसंयुक्तसर्वोपद्रवनाशनः ॥

Bhubana sundara rasa.

One part of mercury, eight parts of iron, and five parts, each, of sulphur, triphala', exudation of capock tree, mushali, and essence of guruchi are to be mixed together, and subjected to bha'vana' with the decoction of triphla', for twenty times in ten days; and for eight times, each, with the juices of the roots of shigru and chitraka. Dose, one fourth of a tola', to be taken with sugar and honey. This medicines cures swelling due to anemia, pa'ndu, consumption, and fever with diarrhoea.

चन्द्रसूर्य्यात्मक रसः ।

सूतकं गन्धकं लौहमभ्रकञ्च पलं पलम् । शङ्खटङ्कवराटञ्च प्रत्येकार्द्धपलं हरेत् ॥ गोक्षुरवीजचूर्णञ्च पलैकं तत्र दीयते । सर्व्वमेकीकृतं चूर्णं वाष्पयन्त्रे विभावयेत् ॥ पटोलं पर्पटं भार्गी विदारी शतपुष्पिका । कुण्डली वासकं दन्ती काकमाचीन्द्रवारुणी ॥ वर्षाभूः केशराजश्च शालिञ्ची द्रोणपुष्पिका । प्रत्येकार्द्धपलैर्द्रावैर्भावयित्वा वटीं कुरु ॥ चतुर्द्दश वटीः खादेच्छागीदुग्धानुपानतः । गहनानन्दनाथोक्तश्चन्द्रसूर्य्यात्मको रसः ॥ हलीमकम् निहन्त्याशु पाण्डुरोगं सकामलम् । जीर्णज्वरं सविषमं रक्तपित्तमरोचकम् । शूलं प्लीहोदरानाहमष्ठीलागुल्मविद्रधीन् । शोथं मन्दानलं कासं श्वासं हिक्कां वर्मि भ्रमिम् ॥ भगन्दरोपदंशौ च दद्रुकण्डुव्रणापचीः । दाहं तृष्णामुरुस्तम्भमामवातं

कटीग्रहम् ॥ युक्त्या मद्येन मण्डेन मुद्गयूषेण वारिणा ॥ गुडुचीत्रिफला-वासाक्काथनीरेण वा क्वचित् ॥

Chandra-surya'tmaka-rasa

Four tola's, each, of mercury, sulphur, iron, and mica; two tola's, each, of incinerated conch-shell, borax, and cowri-shells; and four tola's of the seeds of gokshura are to be rubbed together, and subjected to bha'vana', in a hot mortar, with the juice or decoction of each of the following, separately :—patola leaves, parpata, bha'rgi, bida'ri, shatapuspi, guruchi; ba'saka, danti, ka'kamachi, indra-ba'runi, punarnava', keshara'ja, sha'lincha and dronapuspi, Pills are then to be made, one racti in weight, each, to be taken with goat's milk. Fourteen such pills are to be taken every day. This medicine cures halimaka, pa'ndu, ka'mala', jeerna and bisama, fever, racta-pitta, etc.

प्राणतोषण रसः ।

हिङ्गुलसम्भवं सूतं गन्धं काश्मीरसम्भवम् । लौहं ताम्रं वराटीश्च तुत्थं हिङ्गु फलत्रयम् ॥ स्नुहीमूलं यवक्षारं जैपालं टङ्कणं त्रिवृत् । प्रत्येकन्तु समं भागं छागीदुग्धेन भावयेत् ॥ चतुर्गुञ्जां वटीं खादेद् वारिणा मधुना सह । प्राणतोषणनामायं गहनानन्दभाषितः ॥ श्लेष्म-दोषञ्च संवीक्ष्य युक्त्या वा त्रुटिवर्द्धनम् । निहन्ति कामलां पाण्डु-मानाहं श्लीपदं तथा ॥ गलगण्डं गण्डमालां व्रणानि च हलीमकम् । शोथं शूलमुरुस्तम्भं संग्रहग्रहणीं जयेत् ॥ वान्तिं मूर्च्छां भ्रमं हिक्कां कासं श्वासं गलग्रहम् । असाध्यं सन्निपातञ्च जीर्णज्वरमरोचकम् ॥ जलदोषभवं शोथं महोग्रञ्च जलोदरम् । नातः परतरं श्रेष्ठं कामलार्त्ति-रुजापहम् ।

Pra'na toshana rasa.

Equal quantities of mercury, sulphur, iron, copper, cowri-shells, copper-sulphate, hingu, triphala', roots of snuhi, java-ksha'ra, croton seeds, borax, and tribrit are to be rubbed together, and subjected to bha'vana' with goat's milk. Pills are then to be made, four ractis in weight, each, to be taken with water and honey. This medicine cures k'mala', pa'ndu, shleepada (elephantiasis), etc.

शवासन रसः ।

शुद्धसूतं तथा गन्धं मृतताम्राभ्रगुग्गुलु । जैपालवीजं तुल्यांशं घृतेन गुड़कीकृतम् ॥ भक्षयेद् वदरास्थ्याभं शोथपाण्डुप्रशान्तये । शवासनरसः ख्यातः पाण्डुरोगकुलान्तकः ॥

Shaba'sana rasa.

Equal quantities of mercury, sulphur, copper, mica, guggulu, and seeds of croton, are to be rubbed together with clarified butter, and made into pills, three ractis in weight, each. This medicine cures pa'ndu, and swelling due to pa'ndu.

पाण्डुसूदन रसः ।

रसं गन्धं मृतं ताम्रं जयपालञ्च गुग्गुलुम् । समांसमाज्यसं-युक्तां गुड़िकां कारयेद् भिषक् ॥ एकैकां खादयेन्नित्यं पाण्डुशोथप्रशान्तये । शीतलञ्च जलञ्चाम्लं वर्जयेत् पाण्डुसूदने ॥

Pa'ndu sudana rasa.

Equal quantities of mercury, sulphur, copper, croton seeds, and guggulu are to be rubbed together with clarified butter, and made into pills, one racti in weight, each. Drinking of cold water and sours are to be specially avoided at the time of taking this medicine.

पाण्डुपञ्चानन रसः ।

लौहाभ्रकञ्च ताम्रञ्च पलिकानि पृथक् पृथक् । त्रिकटु त्रिफला दन्ती चविकं कृष्णजीरकम् ॥ चित्रकञ्च निशे द्वे च त्रिवृता माणमूलकम् । कुटजस्य फलं तिक्ता देवदारु वचा घनम् ॥ प्रत्येकमेषां कर्षन्तु निक्षिपेत् पाकविद्भिषक् । सर्व्वस्य द्विगुणं देयं शुद्धमण्डूरचूर्णकम् ॥ गोमूत्रेऽष्टगुणे पक्त्वा सिद्धशीते प्रदापयेत् । भक्षयेत् प्रातरुत्थाय उष्ण-तोयानुपानतः ॥ हलीमकं शोथपाण्डुमुरुस्तम्भञ्च नाशयेत् । रसायन-वरश्चैष बलवर्णाग्निकारकः ॥ यकृतं प्लीहगुल्मञ्च सर्व्वरोगहरः परः ।

Pa'ndu pancha'nana rasa.

Fifty four tola's of incinerated manduram are to be boiled with eight times its weight of cow's urine and reduced to about half its quantity, when the following are to be mixed with it, and the heat continued mildly till the whole thing turns semi-solid :—four tola's, each, of iron, mica, and copper, and one tola', each, of trikatu, triphala', danti, chavya, black jeera', roots of chitraka, haridra', da'ru-haridra', roots of tribrit, tuber of ma'na, seeds of kutaja, katuki, devada'ru, bacha', and musta'. This medicine is to be taken in the morning with hot water. It cures halimaka, pa'ndu, etc.

आनन्दोदय रसः ।

पारदं गन्धकं लौहमभ्रकं विषमेव च । समांशं मरिचस्याष्टौ टङ्कनञ्च चतुर्गुणम् ॥ भृङ्गराजरसैः सप्त भावनाश्चाम्लदाड़िमैः । द्विगुञ्जं पर्ण-खण्डेन खादेत् सायं निहन्ति च ॥ वातश्लेष्मभवान् रोगान् मन्दाग्निं ग्रहणीं ज्वरान् । अरुचिं पाण्डुताञ्चैव जयेदचिरसेवनात् ॥ नष्टमग्निं करोत्येष कालभास्करतेजसम् । पर्व्वतोऽपि हि जीर्य्येत प्राशनादस्य देहिनः ॥ गुर्व्वन्नमस्कमाषञ्च भक्षणादेव जीर्य्यति ॥

Anandodaya rasa.

One part, each, of mercury, sulphur, iron, mica, and aconite, eight parts of maricha, and four parts of borax are to be rubbed together, and subjected to bha'vana' for seven times, each, with the juices of bhringara'ja and sour pomegranates. Dose, two ractis, a day, to be taken in the afternoon with a piece of betel leaf. This medicine cures pa'ndu, grahani, aversion to food, etc.

कालविध्वंसन रसः ।

शुद्धसूतं हेमतारं ताम्रतुल्यं च मर्द्दयेत् । जम्बीरनीरसंयुक्तमातपे मर्द्दयेद्दिनम ॥ सर्वतुल्यं पुनः सूतं पिष्ट्वा पिष्टिं प्रकल्पयेत् । धत्तुरफल-मध्ये तु दोलायन्त्रे त्र्यहं पचेत् ॥ धत्तूरोत्थद्रवै रेव यन्त्रं पूर्य्यं पुनः पुनः । आदाय वन्धयेद्वस्त्र इष्टकायन्त्रगं क्षिपेत् ॥ जम्बीरैर्गन्धकं पिष्ट्वा अध-श्चोर्द्ध्वं च दापयेत् । तुल्यं पुनःपुनर्द्देयं रुद्ध्वा लघुपुटे पचेत् ॥ षड् गुणे गन्धके जीर्णे तत्तुल्यं मृतलौहकम् । दत्त्वा मर्द्यं दिनैकं च कण्टकार्या द्रवैर्दिनम् ॥ रुद्ध्वाथ करीषाग्निस्थं कपोताख्यपुटे पचेत् । पुनर्मर्द्यं पुनर्भाव्यं त्रिवारं पूर्वजैर्द्रवैः ॥ बृहत्युत्थरसैस्तद्वत्त्रिधा मर्द्यं पुटेत्त्रिधा । वह्न्यर्कनक्तमालानां पृथग्द्रावैर्द्विधा द्विधा ॥ मर्द्यं रुद्ध्वा पुटेत्तद्वद् दशांशं वत्सनाभकम् । दत्त्वा तस्मिन्विचूर्ण्याथ गुञ्जमात्रं प्रयोजयेत् ॥ काल-विध्वंसनो नाम रसः पाण्डामयापहः । अभयां तु गवां मूत्रैः पिष्ट्वाऽत्रानु प्रदापयेत् ॥

Ka'la-biddhanshana rasa.

One part, each, of purified mercury, gold, silver, and copper are to be rubbed together, for one day, with juice of big lime fruits. The lump, thus prepared, is then to be mixed again with four parts of purified mercury, and rubbed with

the same juice, the whole thing being made into a sort of paste, which is to be put inside a dhattura fruit, and boiled for three days by means of Dola' Jantram, filled up with the juice of dhattura leaves. Fresh juice of these leaves is to be poured, again and again, into the Jantram as soon as the juice in it is sufficiently reduced by heating. The lump is then to be taken out of the Dola' Jantram, wrapped up in a piece of cloth, and put into an Istaka' Jantram (see page 270, Vol. I.) Purified sulphur, equal in weight to the lump, is to be rubbed with lime juice and made into a paste, with which is to be coated the whole of the surface of the lump, which is now to be heated qy laghuputam (i.e., kapota putam—see page 296, Vol. I). Purified sulphur, six times in weight, in aggregate, of the lump, is to be consumed by heating in the above way. The lump is then to be powdered and rubbed for one day with an equal quantity of incinerated iron. The compound is then to be rubbed for one day with the juice or decoction of kantaka'ri and made into a lump, which is to be dried and subjected to heat by means of cow-dung cakes by kapota putam. The product is again to be rubbed and subjected to bha'vana', for three times, with the same juice or decoction (viz. of kantaka'ri); for two times, each, with the juice or decoction of roots of chitraka, arka, and karanja, It is then to be subjected to heat by kapota-putam. The product is then to be taken out, powdered, and mixed with one tenth its quantity of aconite. Doese, one racti, a day. A little of haritaki, pestled with cow's urine, is to be drunk after taking this medicine. This medicine cures anemia.

देवादिदेव रसः।

मृतं कान्तं सुवर्णं च शुल्वताराभ्रभस्मकम्। पृथगक्षमितं सर्वं पटचूर्णं कृतं मुहुः॥ रसगन्धककज्जल्या तुल्यया सह मर्द्दितम्। सार्धद्विपलमानेन ताप्यचूर्णेन मर्द्दयेत्॥ द्विपलं मूषिकामध्ये विनिक्षिप्यालचूर्णकम्। ततस्तु कज्जलीं क्षिप्त्वा मनोह्वां तावतीं क्षिपेत्॥ ततो निरुध्य यत्नेन परिशोष्य पुटेन्निशि। पुटेन गजसंज्ञेन स्वतः शीतं विचूर्णयेत्॥ चतुर्गुणेन गन्धेन निर्मितां रसकज्जलीम् क्षिप्त्वा पूर्वरसे लुङ्गवारिणा परिमर्द्दयेत्॥ पचेत् क्रोड़पुटेनैव दशवारमतः परम्। एवं तालककज्जल्या दशवारं पुटेत्ततः॥ ततश्च मृतवैक्रान्तभस्मना च कलांशतः। ततो विचूर्ण्य यत्नेन करण्डान्तर्विनिक्षिपेत्॥ देवादिदेवरसोऽयं देवराजेन कीर्त्तितः। श्रेष्ठः सर्वरसेन्द्रेषु महारससमगुणैः॥ पथ्याशूरणशुण्ठीभिः सघृताभिर्निषेवितः। सर्वान् पाण्डुगदान् हन्ति कृतघ्न इव सत्कृतिम्॥ यक्ष्माणं जठरं हलीमकरुजं वातार्त्तिविड्बन्धनं कुष्ठं च ग्रहणीं ज्वरातिसरणं श्वासं च कासारुची। श्लेष्मव्याधिमशेषतो गलगदान् दुर्नाम मन्दाग्नितां मेहं गुल्मरुजं च किं वहुगिरा हन्याद्गदांश्चापरान्॥ सेव्यमाने रसे चास्मिन् विल्वमेकं च वर्ज्जयेत्। स्वस्थः सर्वं समश्नीयाद्गदी पथ्यं गदापहम्॥

Deva'dideva rasa.

Two and half tola', each, of mercury and sulphur are to be rubbed together, and made into a kajjali or black powder, with which is to be rubbed one tola', each, of ka'nta iron, gold, copper, silver, and mica, all very finely powdered. All these are then to be rubbed together with ten tola's of copper pyrites. In a crucible put eight tola's of powdered harita'la, upon which is to be put the powder mentioned above. Upon this powder put eight tola's of realgar. The crucible is then to be duly closed, dried, and heated, at night, by Gajaputam. When cooled by itself by radiation of heat, the product is to be taken out and powdered. It is then to be weighed. (Most probably it will weigh 35 tola's). These thirty-five tola's of the product is to be mixed with thirty five tola's of kajjali or black powder formed out of seven tola's of mercury and twenty eight tola's

of sulphur and rubbed together with the juice of ma'tulunga (citrus fruit), and heated by krora putam (i.e., kapota putam). Such an act of rubbing with the juice of ma'tulunga and heating by kapota-putam is to be performed for ten times. The product is then to be powdered, mixed with a powder, formed by rubbing together seven tola's of mercury and twenty eight tola's of orpiment, and rubbed togeher with the juice of ma'tulunga (citrus). It is then to be put inside a putam, dried, and heated by kapota-putam. This act of rubbing with ma'tulunga juice and then heating by kapota-putam is to be performed for ten times. The product is then to be powdered, and mixed with one sixteenth its weight of incinerated vaikra'nta (garnet). This medicines is equal in its properties to the maha'-rasas (i. e,, the best preparations of mercury, such as Bajra-panjar-rasa, pancha'mrita—see pages 191—92, Vol. I). It is the best of all ordinary iatro-chemicai preparations. (Dose, one racti, a day). It cures all sorts of anemia, if taken with haritaki, shurana, shunthi, and clarified butter. Moreover, it cures phthisis, udara-rogas, jaundice, paralysis, and other diseases due to an abnormal excess of va'yu, constipation, leprosy, grahani, fever with diarrhœa, asthma, cough, aversion to food, piles, slowness of the digesting heat, spermatorrea, gulma, etc. Bilva fruit is not to be taken at the time of taking this medicine. If a man, having no disease, takes this medicine he need not observe any restrictions about diet, but a diseased man should observe the restrictions peculiar to his disease.

आरोग्यसागर रसः।

एकैकपलगन्धाभ्ररससंभवकज्जलीम्। तस्या मध्ये द्विपलिकं ताप्यं तालं पलोन्मितम्॥ पलमात्रां मनोह्वां च पलमभ्रकभस्मकम्। सुखस्पर्शस्य कर्षं च निक्षिप्य परिमर्द्य च॥ मूषामध्ये विनिक्षिप्य पिनद्धान्तर्मुखीं ततः। पत्रेण शुद्धताम्रस्य निर्दलेन त्रिकर्षिणा॥ मूषां मृद्भिः

सवस्त्राभिः परिरुध्य यथा दृढम्। परिशोष्य गिरिण्डैश्च पुटेद्गजपुटेन हि॥ स्वाङ्गशीतं समुद्धृत्य खोटीभूतं विचूर्णयेत्। गन्धतालशिलाचूर्णैः सहितं खलु चूर्णकम्॥ पुटेत् क्रोड़पुटे चैव दशवारं ततः परम्। क्षिपेद्विंशतिभागेन वैक्रान्तं भस्मतां गतम्॥ विमर्द्य गालितं कृत्वा क्षिपेद्रौप्यकरण्डके। आरोग्यसागरो नाम रसोऽतिगुणवत्तरः॥ हन्यात् पाण्डुमरोचकं गुदगदं वातं च पित्तं कफं गुल्माध्मानकशोफरोगमथ च श्वासं शिरोऽर्त्तिं वमिम्। अत्यर्थानलमन्दतां गुरुमुदावर्त्तं विचित्रज्वरान् रोगानप्यपरान् रतिद्वयमितः सूतो मरीचाज्यवान्॥

Arogya sa'gara rasa.

One pala, each, of sulphur and mercury is to be rubbed together to form a kajjali or black powder, with which are to be rubbed together two palas of copper-pyrites, one pala of orpiment, one pala of realgar, one pala of mica, and one karsha (tola') of borax. The compound, thus formed, is to be put inside a crucible which is to be turned up-side-down upon a thin piece of pure copper foil, three tola's in weight. By means of this copper foil the crucible is to be covered on all sides, the mouth of the crucible being kept inwards. The crucible, thus covered, is to be coated on all sides with mud and rags. It is then to be dried, and heated by Gajaputam. When cooled, the crucible is to be freed from burnt mud and rags, when it will be found in the state of a lump. It is then to be powdered very finely and mixed with an equal quantity of a powder comprising equal quantities of sulphur, orpiment, and realgar. The compound is then to be heated by crora-putam (kapota-putam) for ten times. The product is then to be rubbed with one twentieth its weight of incinerated garnet, and duly sifted by means of a piece of cloth. The medicine, thus prepared, is to be kept in a silver pot. It is to be taken in doses of two ractis, each,

with a little of powdered maricha and clarified butter. This medicine cures anemia, aversion to food, diseases affecting the rectum, an abnormal excess of va'yu, pittam, and kappa, gulma, flatulence, swelling, asthama, head-diseases, vomiting, slowness of the digesting heat, malignant uda'barta, strange fevers, etc.

पाण्डुशोषण रसः ।

ताम्रभस्म रसभस्म गन्धकं वत्सनाभमथ तुल्यभागतः । वह्नितोय परिमर्द्दितं पचेद् यामपादमथ मन्दवह्निना ॥ रक्तिकायुगलमानतो भवेच्छोफपाण्डुघनपङ्कशोषणः ॥

Pa'ndu shosana rasa.

Equal quantities of copper, incinerated mercury, sulphur, and aconite are to be rubbed together with the decoction of roots of chitraka, and heated by a mild heat, for forty five minutes. This medicine cures swelling due to anemia and anemia itself, however malignant, Dose, two ractis, each.

पित्तपाण्डुनाशन रसः ।

रसस्य भागाश्चत्वारो लौहस्य द्वौ प्रकीर्त्तितौ । वह्निमुस्ताविडङ्गानां त्रिकटुत्रिफलस्य च ॥ भागास्त्वनेकशो ग्राह्याः कुटजस्य तथापरः । चूर्णयित्वा ततः सर्वं मधुना गुटिकाश्चरेत् ॥ एकैकां भक्षयेत् प्रातः पित्तपाण्डूपनुत्तये ॥

Pitta pa'ndu na'shana rasa.

Four parts of incinerated mercury, two parts of iron, and one part, each, of roots of chitraka, musta', biranga, trikatu, triphala', and bark of kutaja are to be rubbed together with honey and made into pills (two ractis in weight, each).

This medicine cures anemia due to an abnormal excess of pittam.

ब्रह्माण्डसुन्दररसः सुनेत्ररसश्च ।

रसगन्धकलौहाभ्रगुडूचीसत्त्वसूकरः । त्रिफलाशिग्रुमूलानि भृङ्गसारेण भावयेत ॥ ब्रह्माण्डसुन्दरः सोऽयं सघृतक्षौद्रशर्करः । मृगाङ्कवत्-पथ्यभुजः पाण्डुशोफं नियच्छति ॥ युतः किञ्चिद्घृतक्षौद्रगुडतित्तिरि-गुग्गुलैः । सुनेत्राख्यो रसो योज्यः शोषे तोयानुपानतः ॥

Brahma'nda sundara rasa and Sunetra rasa.

Equal quantities of mercury, sulphur, iron, mica, essence of guruchi, sukari (ba'ra'hi kanda ?), triphala' and roots of shigru are to be rubbed together, and subjected to bha'vana' with the juice of bhringara'ja. This medicine is to be taken with a little of clarified butter, honey, and sugar. It cures anemia and consumption. Diet, as at the time of taking mriga'nka rasa. If this medicine is mixed with a little of clarified butter, honey, molasses, soup of the meat of tittiri bird, and guggulu, it is called sunetra rasa. It cures consumption.

भारद्वाज रसः ।

पलत्रयं हरीतक्याश्चित्रकस्य पलत्रयम् । एलात्वक्पत्रमुस्तानां भागोऽर्द्धपलिको मतः ॥ रेणुकार्द्धपलं प्रोक्तं तदर्द्धं नागकेशरम् । व्योषं च पिप्पलीमूलं विषं च पलमात्रकम् ॥ रसः पलः पलो गन्धः सूक्ष्म-चूर्णानि कारयेत् । पुरातने गुडे पक्वे तुलार्द्धं तद्विनिक्षिपेत् ॥ हिमस्पर्शन्तु गृह्णीयाद् घृतेनाक्त्वा करं बुधः । बदरास्थिप्रमाणेन वटिकां कारयेत् ततः ॥ निशायां खादयेदेनां शोफपाण्डुविनाशनीम् । टङ्कणं मेघनादं च भक्षयेद्विषशान्तये ॥ भारद्वाजरस एष महर्षिणा प्रचारितः ॥

Bha'radwa'ja rasa.

Three palas, each, of haritaki and roots of chitraka, two tola's, each, of ela', guratwak, tejapatra, musta', and renuka'; one tola' of na'ga-keshara; and one pala, each, of trikatu, roots of pippali; aconite, mercury, ahd sulphur,—all finely powdered and mixed together, are to be thrown into half a tula' (or 200 tola's) of boiled old molasses contained in an iron cauldron put upon mild fire, so that the whole thing turns soft-solid as soon as the powder mentioned above is mixed with the molasses. When cooled, pills are to be made, half a tola' in weight, each, by means of the palms of the hands smeared with clarified butter. One of such pills is to be taken every night for the cure of anemia and swelling due to it. A little of borax, mixed with the juice of meghana'da, is also to be taken far the pacification of poison (i. e, aconite contained in the medicine).

जयपाल रसः ।

रसं गन्धं मृतं ताम्रं जयपालं च गुग्गुलुम् । समांशमाज्यसंयुतां गुटिकां कारयेन्मिताम् ॥ एकैकां खादयेद्वैद्यः शोफपाण्डुपनुत्तये ॥

Jayapa'la rasa.

Equal quantities of mercury, sulphur, copper, croton seeds, and guggulu are to be rubbed together with clarified butter, and made into pills (one racti in weight, each), to be taken once a day. This medicine cures anemia and swelling due to it,

सिन्दूरभूषण रसः ।

शुद्धसूतं च सिन्दूरं पलैकैकं विमर्द्दयेत् । वासारसेन यामैकं तेन कुर्य्याच्च चक्रिकाम् ॥ सुपक्वां कारयेन्मूषामुत्तानां द्वादशाङ्गुलाम् ।

तन्मध्ये गन्धकं शुद्धं क्षिपेत् पलचतुष्टयम् ॥ पूर्वोक्तां चक्रिकां तत्र क्षिप्त्वा तु प्रपुटेल्लघु । जीर्णे गन्धे समुद्धृत्य चक्रिकां तां विचूर्णयेत् ॥ चूर्णाद्दशगुणं योज्यं मृतलौहं च मर्द्दयेत् । लशुनेन दशांशेन चणमात्रा वटीश्चरेत् ॥ वातपाण्डुहरः सिद्धो रसः सिन्दूरभूषणः ॥ पिवेच्चानु ह्यपामार्गस्यैरण्डस्य च मूलिकाम् । तक्रैः पिष्ट्वाऽथ कर्षैकं हन्ति पाण्डुं सकामलम् ॥

Sindura bhusana rasa.

One pala, each, of purified mercury and sinduram (i, e, na'ga-sinduram—see pages 133-136, Vol. III) are to be rubbed together, for three hours, with the juice of ba'saka, and made into a lump. A strong crucible is to be made, flat-shaped and half a cubit in circumference, in which is to be put, first of all, four palas in weight of sulphur. The lump referred to above is then to be put into the crucible, and heat applied by laghu-putam (for more than once, if necessary). After the consumption of sulphur, by this process, the lump is to be taken out and powdered. Mix with it, iron, ten times in weight of this powder. Rub the whole thing with the juice of garlics, and make pills, three ractis in weight, each, to be taken with honey. Roots of apa'ma'rga and eranda, half a tola', each, are to be pestled together with butter-milk and drunk after taking this medicine. It cures jaundice and anemia, due to an excess of va'yu.

कामलारि रसः ।

तीक्ष्णमाक्षिककान्ताभ्रशुल्वसूतकतालकम् । देवदालीरसैः पिष्टं वालुकायन्त्रमूर्च्छितम् ॥ अमृतोत्पलकह्लारकन्दद्राक्षासमन्वितम् । पिष्टं यष्ट्यम्भसा क्षौद्रसिताभ्यां कामलाप्रणुत् ॥

Ka'mala'ri rasa.

Equal quantities of steel, copper-pyrites, ka'nta iron, mica, copper, mercury, (purified or incinerated), and orpiment are to be rubbed together with the juice of deva-da'li, and subjected to heat by the third kind of Ba'luka' Jantram. The product is then to be mixed with one fourth its weight of each of the following ;—guruchi, tuber of kumuda (white water-lily), tuber of kalha'ra (red water-lily), and grapes. These are then to be rubbed together with the decoction of jastimadhu. Taken in adequate doses (say, of two ractis, a day), with a little of honey and sugar, this medicine cures jaundice.

त्रियोनि रसः।

ताम्रस्य तुर्यभागेन रसेनोत्प्लुत्य लेपयेत्। निम्बुद्रावेण संयोज्य सूर्यतापे विनिक्षिपेत्॥ ऊर्द्ध्वाधो गन्धकं दत्त्वा पाचयेदतियत्नतः। मत्स्याक्षीमभितो दत्त्वा मृत्स्नया संनिरुध्य च॥ यामद्वयं तु पक्वं च स्वाङ्गशीतं समुद्धरेत्॥ गुञ्जामात्रं ददीतास्य साभयं गुड़संयुतम्। त्रियोन्याख्यो रसो ह्येष शोफपाण्डूपनोदनः॥

Trijoni rasa.

Four parts of very fine copper foil (or wire) are to be smeared with a paste made of one part of incinerated mercury pestled with lime juice. This amalgam is then to be dried by the rays of the sun. Confine this amalgam in a crucible with sulphur put below and upon it, and dried hilamochika' put on all sides of the amalgam. The crucible is then to be closed by means of mud, and then heated by putam for six hours. Dose, one racti, to be taken with haritaki and molasses. This medicine cures anemia with swelling.

मुस्तादि लौहम।

मुस्तामृताचित्रकयष्टिपिप्पलीविड़ङ्गशुण्ठीत्रिफलैर्यथोत्तरम्। चूर्णं सहायोरजसा च संयुतं समाक्षिकं पाण्डुगदापहम् परम्॥

Musta'di lauham.

One part of musta', two parts of guruchi, three parts of roots of chitraka, four parts of jastimadhu, five parts of pippali, six parts of biranga, seven parts of shunthi, eight parts of triphala', with thirty six parts of incinerated iron are to be mixed together. (Dose, twelve ractis, a day), to be taken with honey. This medicine cures anemia.

कामेश्वर रसः।

पलं सूतं पलं गन्धं वज्री पथ्या त्रयं त्रयम्। मुस्तैलापत्रकाणां च प्रति सार्द्धं पलं क्षिपेत्॥ त्र्यूषणं पिप्पलीमूलं विषं चैव पलं पलम्। नागकेशरकर्षैकं रेणुकार्द्धपलं तथा॥ पुरातनगुड़ेनैव तुलार्द्धेन विपाचयेत्। मर्द्दयेत् कन्यकाद्रावैर्यामैकन्तं घृतेन च॥ गुटिकां वदराभां तु कारयेद्भ-क्षयेन्निशि। शोथपाण्डुहरः सोऽयं रसः कामेश्वरः स्वयम्॥

Ka'meshwara rasa.

One pala (i e, four tola's), each, of mercury and sulphur, three palas, each, of sehundu and haritaki, one and half pala, each of musta', ela', and teja-patra ; one pala, each, of trikatu, roots of pippali, and aconite ; one tola' of na'gakeshara, and half a pala of renuka' are to be boiled together with half a tula' (200 tola's) of old molasses. The product is then to be rubbed for three hours with the juice of kanya' and clarified butter. Dose, six ractis, each, to be taken at night. This medicine cures anemia with swelling.

कांस्यादि रसः।

कंसेन पिष्टः शिलया सहितः पाचितो रसः। हताभ्यां तीक्ष्ण-ताम्राभ्यां युतो हन्ति हलीमकम् ॥

Ka'nsya'di rasa.

Equal puantities of incinerated mercury, bell-metal, purified realgar, incinerated steel and copper are to be mixed together, (Dose, one racti, a day). This medicine cures halimaka (malignant jaundice).

पाण्डुरोगे पथ्यानि।

छर्दिर्विरेचनं जीर्णयवगोधूमशालयः। मुद्गाढ़कीमसूराणां यूषा जाङ्गलजा रसाः॥ पटोलं वृद्धकुष्माण्डं तरुणं कदलीफलम्। जीवन्ती-क्षुरमतस्याक्षो गुडूची तण्डुलीयकम्॥ पुणर्नवा द्रोणपुष्पी वार्त्ताकु-र्लशुनद्वयम्। पक्काम्रमभयाविम्बी शृङ्गीमत्स्या गवां जलम्॥ धात्री तक्रं घृतं तैलं सौवीरकतुषोदके। नवनीतं गन्धसारो हरिद्रा नाग केशरम्॥ यवक्षारो लौहभस्म कषायाणि च कुंकुमम्। यथादोषमिदं पथ्यं पाण्डुरोगवतां भवेत्॥

Deeds and diet salutary in anemia :—

vomiting, purgation, barley, wheat and sha'li rice of more than one year's (but not more than three years') standing; soup of mudga, a'rhaki, and masura grams; soup of meat of animals called ja'ngala (wild), patola, ripe kusma'nda, green banana' fruit, such pot-herbs as jivanti, gokshura, hilamochika, guruchi, tanduliya, punarnava', drona-puspi; ba'rta'ku, garlics, onions, ripe mango, haritaki, bimbi, shringi fish, cow's urine, a'malaki, butter-milk, clarified butter, sesamum oil (for rubbing only), saubira, tusa'mbu, (see page 382, vol, III), butter, white

sandal wood, turmeric, na'ga-keshara, java-ksha'ra, incinerated iron, astringents, and safron.

पाण्डुरोगेऽपथ्यानि।

रक्तस्रुति धूमपानं वमिवेगविधारणम्। स्वेदनं मैथुनं शिम्वी पत्र-शाकानि रामठम्॥ माषोऽम्बुपानं पिण्याकस्ताम्बूलं सर्षपाः सुराः। मृद्भक्षणं दिवास्वप्नस्तीक्ष्णानि लवणानि च॥ सह्यविन्ध्याद्रिजातानां नदीनां सलिलानि च। सर्वाण्यम्लानि दुष्टाम्बु विरुद्धान्यशनानि च। गुर्वन्नञ्च विदाहीनि पाण्डुरोगवतां विषम्॥

Deeds and articles of food-stuff iniurious in anemia :—

Letting out of blood, smoking, suppression of vomiting, fomentation, sexual intercourse, beans, pot herbs (except those mentioned in the preceding paragraph), hingu, ma'sagrams, drinking of water in excess, paste or cake of sesamum and mustard seeds, wine, eating of earth, sleeping in day-time, articles of food-stuff acrid and saline in taste; drinking of water of rivers issuing out of the Sahya and Vindhya ranges, sours of all sorts, impure water, food incongenial by combination, food considered heavy and bida'hi (see page 7, Vol. IV).

अथारोचकाधिकारः ।

अथारोचक-निदानम् ।

वातादिभिः शोकभयातिलोभक्रोधैर्मनोघ्नाशनरूपगन्धैः । अरोचकाः स्युः परिहृष्टदन्तः कषायवक्त्रश्च मतोऽनिलेन ॥ कट्वम्लमुष्णं विरसञ्च पूति पित्तेन विद्याल्लवणञ्च वक्त्रम् । माधुर्य्यपैच्छिल्यगुरुत्वशैत्यविवद्धसम्बन्धयुतं कफेन ॥ अरोचके शोकभयातिलोभक्रोधाद्यहृद्याशुचिगन्धजे स्यात् । स्वाभाविकञ्चास्यमथारुचिश्च त्रिदोषजे नैकरसं भवेत् तु ॥ हृच्छूलपीड़नयुतं पवनेन पित्तात् तृड् दाहचोषवहुलं सकफप्रसेकम् । श्लेष्मात्मकं वहुरुजं वहुभिश्च विद्याद् वैगुण्यमोहजड़ताभिरथापरञ्च ॥

Arochaka (Aversion to food).

Its causes and indications :—

This disease is due to an abnormal excess of vȧ'yu, pittam, kapha, combination of these three, grief, fear, greed, anger disagreeable food, spectacle, and odour. Arochaka. due to va'yu, is indicated by tickling sensation in the teeth, and astringent taste in the mouth ; that due to pittam is indicated by pungent, sour, warm, insipid, and stinking taste ; that due to kapha is indicated by saline and sweet taste, slippery tongue, heaviness and coldness of the limbs, and constipation. Arochaka due to the combination of the three dosas is followed by one or more of the symptoms mentioned above. Arochaka due to grief and the other causes is accompanied with aversion to food only and not any unnatural taste. Arochaka due to v'ayu may also give rise to pain in the heart ; that due to pittam may give rise to thirst, and sensation of heat and dryness ; that due to kapha may give rise to expectoration, catarrh, and other diseases. Arochaka due to the combination of the three dosas may give rise to distraction, bewilderment, and dullness of the mind.

अथारोचक-चिकित्सा ।

मुष्टियोगाः ।

(१) वस्तिं समीरणे पित्ते विरेकं वमनं कफे । कुर्य्याद् हृद्यानुकूलानि हर्षणञ्च मनोघ्नजे ॥ (२) भोजनाग्रे सदा पथ्यं लवणार्द्रकभक्षणम् । रोचनं दीपनं वह्ने र्जिह्वाकण्ठविशोधनम् ॥ (३) विड्चूर्णमधुसंयुक्तो रसो दाड़िमसम्भवः । असाध्यामपि संहन्यादरुचिं वक्त्रधारितः ॥

Treatment of aversion to food.

Simple remedies.

(1) In aversions due to va'yue, pittam, kapha, and agitation of the mind, the following are to be resorted to, respectively :—purgation by douche, purgation by laxatives, vomiting, and such actions as tend to please and cheer the mind.

(2) A little of ginger and rock-salt may be taken every day just before taking the morning meal. This removes aversion to food. increases appetite, and cleanses the throat and the tongue.

(3) Powdered bira salt (see page 286, Vol. III), mixed with honey and juice of pomegranate, kept in the mouth for sometime, every day, removes aversion to food, however malignant.

अरोचके रसप्रयोगः ।

शुलोचनाभ्रम् ।

पलं सुजीर्णं गगनन्तु वज्रकं तेजोवतीकोलमुशीरदाड़िमम् । धात्र्यम्ललोणीरुचकं पृथग्दशपलोन्मितं मर्द्दितमेव सेवितम् ॥ अरोचकं वातकफत्रिदोषजं पित्तोद्भवं गन्धसमुद्भवं नृणाम् । कासं स्वराघातमुरोग्रहं रुजं श्वासं वलासं यकृतं भगन्दरम् ॥ प्लीहाग्निमान्द्यं श्वयथुं समीरणं मेहं भृशं कुष्ठमसृग्दरं क्रिमिम् । शूलाम्लपित्तक्षयरोगमुद्धतं

सरक्तपित्तं वमिदाहमश्मरीम् ॥ निहन्ति चार्शांसि सुलोचनाभ्रकं बलप्रदं वृष्यतमं रसायनम् ॥

Iatro-chemical remedies
Sulochana'bhram.

One pala of bajra abhra (mica), finely incinerated, and ten palas, each, of tejabati, kola, ushira, pomegranates, a'malaki, cha'ngeri, and juice of bijapura (citrus lemon) are to be rubbed together. (Dose, twelve ractis, a day). This medicine cures aversion to food and many other diseases.

सुधानिधि रसः ।

रसगन्धौ समौ शुद्धौ दन्तीक्वाथेन भावयेत् । जम्बीरस्वरसेनैव आर्द्रकस्य रसेन च ॥ मातुलुङ्गस्य तोयेन तस्य मज्जरसेन च । पश्चाद्विशोष्य सर्व्वांशं टङ्कणञ्चावतारयेत् ॥ देवपुष्पं बाणमितं रसपादं मृतामृतम् । माषमात्रञ्च तत् सेव्यं नागरेण गुड़ेन वा ॥ सर्व्वारोचशूलार्त्तिमामवातं सुदारुणम् । विसूचीमग्निमान्द्यं च भक्तद्वेषं च दारुणम् ॥ रसो निवारयत्याशु केशरी करिणं यथा ॥

Sudha'nidhi rasa.

One part, each, of mercury and sulphur are to be rubbed together, made into a black powder and then subjected to bha'vana' for one day, each, with the juices of the following ;— lime-fruit, ginger, ma'tulunga, and kernel of its fruit. When dried, the compound is to be mixed with an equal quantity of purified borax, five parts of lavanga (cloves), and one-fourth part of aconite. Dose, six ractis, a day, to be taken with powered shunthi or molasses. This medicine cures all sorts of aversion to food, shulam, rheumatism, cholera, and other diseases.

अरोचके पथ्यानि ।

वस्तिर्विरेको वमनं यथाबलं धूमोपसेवा कवड़ग्रहस्तथा । तिक्तानि काष्ठानि च दन्तघर्षणे चित्रान्नपानानि हितैः कृतानि च ॥ गोधूममुद्गारुणशालिषष्टिका मांसं वराहाजशशैणसम्भवम् । चेङ्गो झषाण्ड मधुरालिकेल्लिशः प्रोष्ठो खलोशः कविका च रोहितः ॥ कर्कारुवेत्राग्रनवीनमूलकं वार्त्ताकुशोभाञ्जनमोचदाड़िमम् । भव्यं पटोलं रुचकं घृतं पयो बालानि तालानि रसोनशूरणम् ॥ द्राक्षा रसालं नलदम्बु काञ्जिकं मद्यं रसाला दधि तक्रमार्द्रकम् । कक्कोलखर्जूरपियालतिन्दुकं पक्वं कपित्थं बदरं विकङ्कतम् ॥ तालास्थिमज्जा हिमबालुका सिता पथ्यायमानी मरिचानि रामठम् । स्वाद्वम्लतिक्तानि च देहमार्ज्जना वर्गोऽयमुक्तोऽरुचिरोगिणे हितः ॥

Diet and deeds salutary in arochaka.

application of douche, purgation, vomiting consistent with the strength of the patient, smoking of medicated herbs (see Bha'va-praka'sha), keeping in the mouth such medicinal drugs as have the property of removing the disease, such as the one stated in page 241, cleansing the teeth by means of thin branches of trees bitter in taste, varied and healthy preparations of food and drinks, wheat, mudga gram, red sha'li rice, sasti rice, meat of wild hog, goat, hare, deer, egg of fish, such fishes as cheng, madhura'li, hilsa', prosthi, khalisha', and rohita ; karka'ru (known by the name of "*khenro*" in Birbhum and the adjoining districts), tender leaves of cane plant, tender radish, egg fruits, shobha'njana (drum sticks), banana, pomegranates, bhavya fruits, patola, ma'tulunga (citrus), clarified butter, milk, tender palm fruit, garlics, shurana, grapes, mango, lemon fruits, ka'nji, wine, rasa'la', curd, butter-milk, ginger, kakkola, dates, pea'la fruits, tinduka, ripe kapittha fruits,

badara, bikankata, kernel of the stone of a ripe palm fruit after it puts forth its sprout, camphor, sugar, haritaki, jama'ni, black pepper, hingu, sweets, sours, bitters, and rubbing the body.

अरोचकेऽपथ्यानि ।

कासोद्गारक्षुधानेत्रवारिवेगविधारणम् । अहृद्यान्नमसृङ्मोक्षं क्रोधं लोभं भयं शुचम् । दुर्गन्धरूपसेवाञ्च न कुर्यादरुचौ नरः ॥

Articles of food-stuff and actions injurious in arochaka :—

suppression of calls of nature in respect of cough, yawning, hunger, and tears, food not palatable, letting out of blood, anger, greed, fear, grief, bad odour, and unpleasant sight.

अथ छर्द्दिरोगाधिकारः ।

अथ छर्दिनिदानम् ।

दुष्टैर्दोषैः पृथक् सर्व्वैर्वीभत्सालोचनादिभिः । छर्द्दयः पञ्च विज्ञेयास्तासां लक्षणमुच्यते ॥ अतिद्रवैरतिस्निग्धैरहृद्यैर्लवणैरति । अकाले चातिमात्रैश्च तथाऽसात्म्यैश्च भोजनैः ॥ श्रमाद्भयात् तथोद्वेगादजीर्णात् क्रिमिदोषतः । नार्याश्चापन्नसत्त्वायास्तथातिद्रुतमश्नतः ॥ वीभत्सैर्हेतुभिश्चान्यैर्द्रुतमुत्क्लेशितो बलात् । छादयन्नाननं वेगैरर्द्दयन्नङ्गभञ्जनैः ॥ निरुच्यते छर्द्दिरिति दोषो वक्त्रं प्रधावितः ॥ हृल्लासोद्गाररोधौ च प्रसेको लवणस्तनुः । द्वेषोऽन्नपाने च भृशं वमीनां पूर्वलक्षणम् ॥

Vomiting.

Vomiting is due to five different causes, viz., (a) va'yu, (b) pittam, (c) kapha, (d) a combination of the three, and (e) abominable sight, odour, and taste.

This is generally the outcome of some of the following ;—drinking in excess of liquids ; taking in excess of food mixed or prepared with fat or oil, or unpalatable, or mixed with much of salt ; taking meals at irregular hours ; food taken in excess ; food not accustomed to ; physical and mental exertion ; fear ; anxiety ; indigestion ; worms , conception in the case of women ; taking of food hastily ; and abominable sight, food, and odour.

The following are the symptoms preceding vomiting ;—nausea, stoppage of belching, saline water coming out of the mouth, and aversion to food and drinks.

अथ छर्द्दि-चिकित्सा ।

मुष्टियोगाः ।

(१) पिष्ट्वा धात्रीफलं द्राक्षां शर्कराञ्च पलोन्मिताम् । दत्त्वा मधु पलञ्चापि कुड़वं सलिलस्य च । वाससा गालितं पीतं हन्ति छर्द्दिं त्रिदोषजाम् ॥ (२) गुड़ूच्या रचितं हन्ति हिमं मधुसमन्वितम् । दुर्निवारामपि छर्द्दिं त्रिदोषजनितां बलात् ॥ (३) अश्वत्थवल्कलं शुष्कं दग्धं निर्वापितं जले । तज्जलं पीतमात्रं हि वान्तिं जयति दुर्ज्जयाम् ॥ (४) जात्या रसः कपित्थस्य पिप्पलीमरिचान्वितः । क्षौद्रेण युक्तः शमयेल्लेहोऽयं छर्दिमूल्वणाम् ॥ यष्ट्याह्वं चन्दनोपेतं सम्यक्क्षीरप्रपेषितम् । तेनैवालोड्य पातव्यं रुधिरच्छर्दिनाशनम् ॥

Treatment of vomiting.

Simple remedies.

(1) Four tola's, each, of a'malaki, grapes, sugar, and honey, and sixteen tola's of water, pestled together and sifted through a piece of cloth, is to be drunk for stopping vomiting,

(2) Stems of guruchi are to be cut into pieces, pestled a little, and immersed in cold water for several hours. This water, drunk with a little of honey, pacifies vomiting, even of a troublesome nature,

(3) Dried bark of ashwattha tree is to be burnt and immersed in water while still burning. Drinking of this water stops vomiting of a serious nature,

(4) Vomiting is put a stop to by drinking the real juice (i. e., juice prepared without water) of kapittha, mixed with pippali, maricha, and honey.

(5) Jastimadhu and red sandal are to be pestled with milk. Drinking of this liquid puts a stop to vomiting of blood.

रसप्रयोगः ।

सूत भस्म ।

अजाजीधान्यपथ्याभिः सक्षौद्राभिः कटुत्रिकैः । एभिः सार्द्धं भस्मसूतः सेव्यो वान्तिप्रशान्तये ॥

Iatro-chemical remedies.

Incinerated mercury.

Vomiting is stopped by incinerated mercury mixed with jeera', dhanya', haritaki, honey, and trikatu.

वमनामृत रसः ।

गन्धकः कमलाक्षश्च यष्टिमधु शिलाजतु । रुद्राक्षष्टङ्गणश्चैव सारङ्गस्य च शृङ्गकम् ॥ चन्दनश्च तवक्षीरी गोरोचनमिदं समम् । विल्वमूल-

कषायेण मर्द्दयेद् याममात्रकम् ॥ मात्राञ्चैव प्रकुर्वीत वल्लस्यैव प्रमाणतः । नानाविधानुपानेन छर्दिं हन्ति त्रिदोषजाम् ॥ वमनामृतयोगोऽयं कमलाकरभाषितः ॥

Bamana'mrita rasa.

Equal quantities of sulphur, seeds of lotus flower, jasti-madhu, shila'jatu, rudra'ksha, borax, horn of deer reduced to ashes, white sandal, arrowroot, and gorochana (bastarous) are to be rubbed together, for three hours, with the decoction of the roots of bilva. Pills are then to be made, three ractis in weight, each. Taken with suitable anupa'nam (adjuncts), this medicine cures vomiting.

वृषध्वज रसः ।

शुद्धं रसं गन्धकञ्च लौहमपि समांशिकम् । मधुकं चन्दनं धात्री सूक्ष्मैला च लवङ्गकम् ॥ टङ्कणं पिप्पली मांसी तुल्यं पारदसम्मितम् । विदारीक्षुरसाभ्याञ्च भावयेद्दिनसप्तकम् ॥ संशोष्य मर्द्दयेद् यामं छागी दुग्धेन यत्नतः । द्विगुञ्जं भक्षयेन्नित्यं विदारीरससंयुतम् ॥ वातात्मिकां पित्तयुतां छर्दिं हन्ति सशोणिताम् । वृषध्वजरसो नाम वृषध्वजेन निर्म्मितः ॥

Brishadhwaja rasa.

One part, each, of mercury, sulphur, iron, jasti-madhu, sandal wood, a'malaki, small ela', lavanga, tangana, pippali, and jata'ma'nsi are to be mixed together and subjected to bha'vana', for seven days, each, with the juices of bida'ri and ikshu (sugar cane). The compound is then to be rubbed for three hours with goat's milk. Dose, two ractis, each, to be taken with the juice of the tuber of bida'ri. This medicine cures vomiting due to an excess of va'yu or pittam or both, and even vomiting of blood.

छर्दिहर रसः ।

गन्धक मारितं लौहं तालकं स्वर्णमाक्षिकम् । एकत्र भस्मतां नीतं तृष्णाच्छर्दिनिवारकम् ॥

Chardihara rasa.

Equal quantities of iron, incinerated with sulphur, orpiment, and copper-pyrites, mixed together, and reduced to ashes, cure thirst and vomiting,

छर्दिरोगे पथ्यानि ।

विरेचनच्छर्दनलंघनानि स्नानं मृजा लाजकृतश्च मण्डः । पुरातनाः षष्टिकशालिमुद्गकलायगोधूमयवा मधूनि ॥ शशाहिभुक्तित्तिरिलावकाद्या मृगा द्विजा जङ्गलसङ्गताश्च । मनोज्ञनानारसगन्धरूपा रसाश्च यूषा अपि षाड़वाश्च ॥ रागाः खड़ाः काम्बलिकाः सुरा च वेत्राग्रकुस्तुम्बुरु-नारिकेलम् । जम्बीरधात्रीसहकारकोलद्राक्षाकपित्थानि पचेलिमानि ॥ हरीतकी दाड़िमवीजपूरं जातीफलं बालकनिम्बवासाः । सिता शताह्वा करिकेशराणि भक्ष्या मनःप्रीतिकरा हिताश्च ॥ भुक्तस्य वक्त्रे शिशिराम्बु-सेकः कस्तूरिका चन्दनमिन्दुपादाः । मनोज्ञगन्धान्यनुलेपनानि पुष्पाणि पत्राणि फलानि चापि ॥ रूपाणि शब्दाश्च रसाश्च गन्धाः स्पर्शाश्च ये यस्य मनोऽनुकूलाः । दाहश्च नाभेस्त्रियवोपरिष्टादिदं हि पथ्यं वमनातुरेषु ॥

Diet and deeds salutary in vomiting.

Purgation, vomiting, fasting, bath, rubbing the body, paste prepared from fried paddy devoid of husk ; shastika rice, sha'li rice, mudga grams, kala'ya grams, wheat, barley and honey—all these (seven) of more than one year's but not more than three years' standing (except honey which should be as old

as possible); soup of the meat of the following ;—hare, peacock, tittiri, la'ba, beasts and birds called ja'ngala (i. e., wild, viz. deer, etc.), syrups, fruit juice and other drinks of agreeable taste, smell, and appearance ; sha'raba ra'ga, khara juice, ka'mbalika juice (see page 117), wine, tender leaves of the cane plant, dhanya', cocoa-nut, ripe lemon fruit, a'malaki, ripe mangoes, ripe kola fruits, ripe grapes, ripe kapittha; haritaki, pomegranates, citrus, ja'tiphala, ba'laka, nimba, ba'saka, sugar, shatapuspa', na'gakeshara, and other articles of food-stuff, healthy and pleasing ; washing the face of the patient with cold water and smearing his face with musk and sandal, after he takes his food ; enjoying the rays of the moon, smearing the body with sweet scents, pastes or unguents, inhaling sweet smelling flowers, being treated with sights, sounds, tastes, smells, and touches pleasing to the mind.

छर्दिरोगेऽपथ्यानि ।

नस्यं वस्ति स्वेदनं स्नेहपानं रक्तस्रावं दन्तकाष्ठं नवान्नम् । वीभत्सेक्षां भीतिमुद्वेगमुष्णं स्निग्धासात्म्याहृद्यवैरोधिकान्नम् ॥ शिम्बी विम्बी-कोषतक्यो मधूकं चित्रामेलां सर्षपान् देवदालीम् । व्यायामश्च च्छत्रिका-मञ्जनञ्च छर्द्यां सत्यां वर्ज्जयेदप्रमत्तः ॥

Diet and deeds injurious in vomiting (chhardi).

taking of snuffs, application of douche, fomentation, drinking of clarified butter and other fatty substances ; taking out of blood, cleansing the teeth by brushes made of wood-sticks, new rice, unpleasant sight, fear, anxiety, food of the following description ;—hot, fatty, unaccustomed, disagreeable, and incongenial by combination (see page 9, Vol. IV), beans, bimbi fruits, kosha'taki, madhuka fruits, indraba'runi, ela', mustard seeds, devada'li, physical exercise, mushrooms, and application of collyrium in the eyes.

अथ तृष्णारोगाधिकारः ।

अथ तृष्णानिदानम् ।

भयश्रमाभ्यां बलसंक्षयाद्वा ऊर्द्ध्वं चितं पित्तविवर्द्धनैश्च । पित्तं सवातं कुपितं नराणां तालुप्रपन्नं जनयेत् पिपासाम् ॥ स्रोतः-स्वपांवाहिषु दोषैश्च तृट् संभवतीह जन्तोः ॥

Thirst.

An abnormal excess of pittam (caused by the agencies mentioned in page 138), combined with an abnormal excess of va'yu, caused by such agencies as fear, physical exertion, and loss of strength, accumulate in the upper part of the body and affect the palate, and thus gives rise to an intense thirst. The fluid-carrying pasages in the system, polluted by the three dashas, may also give rise to thirst.

अथ तृष्णा चिकित्सा ।

मुष्टियोगाः ।

(१) आम्रजम्बूकषायं वा पिवेन् माक्षिकसंयुतम् । छर्दिं सर्व्वां प्रणुदति तृष्णाञ्चैवापकर्षति ॥ (२) प्रातः शर्करयोपेतः क्वाथो धन्याक-सम्भवः । जयेत् तृष्णां तथा दाहं कुर्य्यात् स्रोतोविशोधनम् ॥ (३) केशरं मातुलुङ्गस्य सक्षौद्रं दाड़िमीयुतम् । क्षणमात्रेण दुर्वारां तृष्णां कवलतो जयेत् ॥ (४) दाहतृष्णाप्रशमनं मधुगण्डूषधारणम् ॥

Treatment of Thirst.

Simple Remedies.

(1) Decoction of the leaves or bark, or kernel of stones of mango and jambu fruits, mixed with honey, puts a stop to vomiting and thirst.

(2) Decoction of dhanya' mixed with sugar, and drunk in the morning, cures thirst.

(3) Kernel of ma'tulunga mixed with honey and juice of pomegranates, kept in the mouth, for gargling, cures thirst.

(4) A little of honey, as much as is contained in the hollow of the palm, is to be kept in the mouth, for pacification of thirst and heating sensation.

रसप्रयोगः ।

मीनध्वज रसः ।

रसगन्धककर्पूरैः शैलोशीरमरीचकैः । ससितैः क्रमवृद्धैश्च सूक्ष्मं कृत्वा त्वहर्मुखे ॥ त्रिगुञ्जाप्रमितं खादेत् पिवेत् पर्य्युषिताम्बु च । भृशं तृष्णां निहन्त्येवमश्विभ्याञ्च प्रकाशितम् ॥

Iatro-chemical remedies.

Meená-dhwaja-rasa.

One part of mercury, two parts of sulphur, three parts of camphor, four parts of shila'jatu, five parts of ushira, six parts of maricha, and seven parts of sugar are to be rubbed together, and made into pills, three ractis in weight, each, to be taken with a few drops of clarified butter—cold water procured on the day before is to be drunk after taking this medicine.

महासागर रसः ।

ताम्रं भस्मीकृतं वङ्गं सूतं तालं सतुत्थकम् । वटाङ्कुररसैर्भाव्यं तृष्णाहृद् वल्लमात्रतः ॥ सक्षौद्रमाम्रजम्बूत्थं पिवेत् क्वाथं पलोन्मितम् । सकृष्णमधुना कुर्य्याद् गण्डूषान् शीतले स्थितः ।

Maha'sa'gara rasa.

Equal quantities of copper, tin, mercury, and copper-sulphate are to be rubbed together and subjected to bha'vana' with the juice of the hanging shoots of banian tree. Dose, three ractis, each. Four tola's of the decoction of the barks of mango and jambu, mixed with a few drops of honey, are to be drunk after taking this medicine. A little of powdered pippali, mixed with honey, is also to be licked, after lying down upon a cool bed. This medicine cures thirst.

कुमुदेश्वर रसः ।

मृतताम्रस्य द्वौ भागौ भागैकं वङ्गभस्मकम् । यष्टिमधुरसैर्भाव्यं शुष्कं माषार्द्धकं शुभम् ॥ सेवयेदनुपानेन वक्ष्यमाणेन बुद्धिमान् ॥ चन्दनं शारिवा मुस्तं क्षुद्रैलानागकेशरम् । सर्व्वतुल्यास्तथा लाजाः पचेत् षोड़शिकैर्जलैः । अर्द्धशेषं हरेत् क्वाथं सिताक्षौद्रयुतन्तु तत् । छर्दिं तृष्णां निहन्त्याशु रसोऽयं कुमुदेश्वरः ॥

Kumudeshwara rasa.

Two parts of copper, and one part of tin are to be rubbed together and subjected to bha'vana' with the decoction of jastimadhu. This medicine cures vomiting and thirst, if taken in doses of three ractis, each, with the accompaniment given below. One fifth tola', each, of white sandal, shariba', musta', small ela', na'gakeshara, and one tola' of fried paddy, devoid

of husks, are to be boiled, as usual, with thirty two tola's of water which is to be reduced thus to sixteen tola's. This decoction is to be cooled and mixed with a little of sugar and honey.

तृष्णारोगे पथ्यानि ।

शोधनं शमनं निद्रां स्नानं कवलधारणम् । जिह्वाधः शिरयोर्दाहो दीपदग्धहरिद्रया ॥ कोद्रवाः शालयः पेया विलेपी लाजशक्तवः । अन्न-मण्डो धन्वरसाः शर्करा रागषाड़वौ ॥ भृष्टैर्मुद्गैर्मसूरैर्वा चणकै र्वा कृतो-रसः । रम्भापुष्पं तैलकूच्चं द्राक्षापर्पटपल्लवाः ॥ कपित्थं कोलमम्लिका कुष्माण्डकमुपोदिका । खर्जूरं दाड़िमं धात्री कर्कटी नलदम्बु च ॥ जम्वीरं करमर्द्दश्च वीजपूरं गवां पयः । मधुकपुष्पं ह्रीवेरं तिक्तानि मधुराणि च ॥ वालतालाम्वु शीताम्बु पयःपेटो प्रपाणकम् । मात्तिकं सरसां तोयं शताह्वा नागकेशरम् ॥ एलां जातीफलं पथ्या कुस्तुम्वुरु च टङ्कणम् । घनसारः गन्धसारः कौमुदी शिशिरानिलः ॥ चन्दनार्द्र-प्रियाश्लेषो रत्नाभरणधारणम् । हिमानुलेपनञ्च स्यात् पथ्यमेतत् तृषातुरे ॥

Diet and deeds salutary in thirst :—

suitable medicines, baths, sleeping, suitable drugs for gargling and wetting the mouth, burning the two nerves in the lower part of the tongue by means of a piece of turmeric burnt by the wicker of a small lamp lighted with vegetable oil ; kodrava and sha'li rice, peya' (rice boiled with fourteen times its weight of water and turned semi-solid), bilepi (rice boiled with four times its weight of water and almost devoid of watery portion), fried paddy divested of husks and then reduced to powder, paste prepared from boiled rice, game fowl, sugar, ra'ga, sha'raba (see page 117), soup of fried mudga,

masura, or chanaka grams, banana flower, powdered sesamum prepared with sugar or molasses, grapes, leaves of parpata, kapittha, kola, tamarind, kusma'nda, upodika' (pudina', in Bengal), dates, pomegranates, a'malaki, karkati, lemon fruit, lime fruit, karamarda, ma'tulunga, cow's milk, flower of madhuka, ba'laka, bitters, sweets, water contained in a tender palm fruit, cold water, cocoanut water, sugar or molasses dissolved with water, honey, cold water of tanks, shatapuspi, na'gakeshara, ela', ja'tiphala, haritaki, dhanya', borax, camphor, sandal paste dissolved with water, moon's rays, cold air, embrace with dear wife smeared with sandal paste, wearing of gems and ornaments, and cold unguents.

तृष्णारोगेऽपथ्यानि ।

स्नेहाञ्जनस्वेदनधूमपानव्यायामनस्यातपदन्तकाष्ठम् । गुर्वन्नमम्लं लवणं कषायं कटुस्त्रियं दुष्टजलानि तीक्ष्णम् । एतानि सर्व्वाणि हिताभिलाषी तृष्णातुरो नैव भजेत् कदाचित् ॥

Diet and deeds injurious in thirst :—

drinking or eating of fatty articles, application of collyrium in the eyes, fomentation, smoking, physical exercise, use of snuff, exposure to sun's rays, cleansing the teeth with sticks, heavy food, sours, saline food, astringents, pungents, sexual intercourse, impure water, and food acrid in taste.

अथ मेदोरोगाधिकारः ।

अथ मेदोरोग-निदानम् ।

अव्यायामदिवास्वप्नश्लेष्मलाहारसेविनः । मधुरोऽन्नरसः प्रायः स्नेहान्मेदः प्रवर्द्धयेत् ॥ मेदसावृतमार्गत्वात् पुष्यन्त्यन्ये न धातवः । मेदस्तु चीयते तस्मादशक्तः सर्वकर्मसु ॥ क्षुद्रश्वासतृषामोहस्वप्नक्रथनसादनैः । युक्तः क्षुत्स्वेददुर्गन्धैरल्पप्राणोऽल्पमैथुनः ॥ मेदस्तु सर्वभूतानामुदरेऽस्थिषु स्थितम् । अतएवोदरे वृद्धिः प्रायो मेदस्विनो भवेत् ॥ मेदसावृतमार्गत्वाद् वायुः कोष्ठे विशेषतः । चरन् सन्धुक्षयत्यग्निमाहारं शोषयत्यपि ॥ तस्मात् स शीघ्रं जरयत्याहारमभिकांक्षति । विकारांश्चाप्नुते घोरान् कांश्चित् कालव्यतिक्रमात् ॥

Medas (Obesity).

Its causes and symptoms :—

Insufficiency of physical exertion, sleeping in day time, and taking of food increasing phlegm are causes which increase sweetness in the rasa or chyle (essence of the food consumed), making it generate more fat than is actually required for the proper maintenance of the body. Fat, thus, accumulates in the system, and the fluid-carrying passages having been blocked by fat, the other dha'tus* stand a very little chance of being developed. A fatty man thus becomes in-active.

The following are the symptoms of obesity :—

shortness of breath, thirst, bewilderment, sleepiness, difficulty in breathing, weariness, hunger, perspiration, bad

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* Dha'tus are the constituent parts of the body. They are : chyle, blood, flesh, bone, marrow, fat, and semen.

odour coming out of the body, loss of strength, and loss of power of sexual intercourse. The belly and the bones are the natural seat of fat, which, therefore, accumulates in those places. The proper passages for the movement of wind in the stomach having been blocked by fat, the confined wind increases the digesting heat and consumes food very quickly. A fatty man, therefore, hankers after food more quickly and oftener than a man in a normal state of health. In case, he does not take food at the time he craves for it, he is attacked by several ailments.

अथ मेदोरोग-चिकित्सा।

मुष्टियोगाः।

(१) श्रमचिन्ताव्यवायाध्व-क्षौद्रजागरणप्रियः। हन्त्यवश्यमतिस्थौल्यं यवश्यामाकभोजनः॥ (२) प्रातर्मधुयुतं वारि सेवितं स्थौल्यनाशनम्। उष्णमन्नस्य मण्डं वा पिबन् कृशतनुर्भवेत्॥ (३) सचव्यजीरकव्योष-हिंगुसौवर्चलानलाः। मस्तुना शक्तवः पीता मेदोघ्ना वह्निदीपनाः॥ (४) फलत्रयं त्रिकटुकं सतैलं लवणान्वितम्। षन्मासादुपयोगेन कफ-मेदोऽनिलापहम्॥ (५) बदरीपत्रकल्केन पेया काञ्जिकसाधिता। (६) स्थौल्यनुत् स्यात् साग्निमन्थरसं वापि शिलाजतु॥ (७) गोमूत्र-पिष्टं विनिहन्ति कुष्ठं वर्णोज्ज्वलं गोपयसा च युक्तम्। कक्षादिदौर्गन्ध्यहरं पयोभिः शस्तं वशीकृद् रजनीद्वयेन॥ (८) चिञ्चापत्रस्वरसम्रक्षितं कक्षादियोजितं जयति। पुटदग्धहरिद्रोद्वर्त्तनमचिराद्देहदौर्गन्ध्यम्॥ (९) शिरीषलामज्जकहेमलोध्रैस्त्वग्दोषसंस्वेदहरः प्रघर्षः। पत्राम्बु-लोहाभयचन्दनानि शरीरदौर्गन्ध्यहरः प्रदेहः॥ (१०) वासादलरसो लेपाच्छङ्खचूर्णेन संयुतः। विल्वपत्ररसो वापि गात्रदौर्गन्ध्यनाशनः॥

Treatment of obesity

Simple remedies,

(1) Obesity is cured by physical exercise, disturbing thoughts, sexual intercourse, walking by foot, drinking of honey, avoidance of sleep as much as possible, taking of barley and shya'ma' rice.

(2) Obesity is cured by drinking, in the morning, honey mixed with water and paste of boiled rice while it is still hot.

(3) Obesity is cured and digesting heat is increased by the drinking of fried and powdered barley dissolved with the watery portion of curd and mixed with (one racti in weight of each of) the following :—chavay, jeera', trikatu, hingu, salt-petre (or sauvarchala salt), and root of chitraka.

(4) An excess of kapha, fat, and va'yu is pacified in six months by taking triphala', trikatu, oil, and salt.

(5) Obesity is cured by taking peya'* prepared with pestled leaves of badari and ka'nji (see page vol. III); or (6) by drinking shila'jatu dissolved with the decoction of agnimantha.

(6) Orpiment, pestled with cow's urine and applied on the place affected, cures leprosy. It cures bad odour coming out of the arm-pit and other parts of the body, if pestled with milk and applied on the places concerned. It serves as a charm for attraction of other people, if applied on the forehead after having been rubbed with milk, haridra', and da'ru-haridra'.

(8) Bad odour coming out of the body is removed by smearing the affected parts with the juice of the leaves of tamarind, and rubbing those parts with turmeric; burnt by putam.

(9) Skin disease and perspiration (not caused by heat or physical exertion) are cured by rubbing the affected parts with

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Peya' is rice boiled with fourteen times its weight of water and turned semi-liquid.

the powder of, or paste prepared from, the following :—bark of shirisha, la'majjaka (a kind of sweet-smelling grass), na'ga-keshara, and lodhra.

(10) Bad odour coming out of the body is cured by the application of the paste prepared from tejapatra, ba'laka, aguru, haritaki, and chandana (sandal).

(11) Bad odour coming out of the body is cured by the application of the paste prepared from the juice of leaves of ba'saka or bilva, mixed with powdered conch-shell.

मेदोरोगे रसप्रयोगः ।

अमोघादि लौहम् ।

अमोघत्रिफलामुस्तं कणानागरकं तथा । विल्वचन्दनह्रीवेरं नलदं-चैव पाठिका ॥ एषां सर्वसमं लौहं जलेन वटिकां कुरु । घृत-योगेन कर्त्तव्या माषैका वटिका शुभा ॥ अनुपानं प्रयोक्तव्यं लौहस्याष्टगुणं पयः । सर्वमेदोहरं वल्यं कान्त्यायुर्वलवर्द्धनम् ॥ अग्निसन्दीपनकरं वाजीकरणमुत्तमम । सोमरोगं निहन्त्याशु भास्करस्तिमिरं यथा । अमोघाद्यमिदं लौहं सर्वरोगनिसूदनम् ॥

Iatro-chemical treatment for obesity.

Amogha'dya lauham.

One part, each, of biranga, triphala', musta' pippali, shunthi, bilva, red sandal, ba'laka, pa'tha', ushira, and bala', and eleven parts of iron are to be rubbed together with water and a little of clarified butter, and made into pills, six ractis in weight, each, to be taken with half a tola' of water. This medicine cures all sorts of obesity, diabetes, and many other diseases. It increases appetite, beauty, and longevity.

जटायु लौहम् ।

जटायुस्तालमूली च त्रिफला खदिरो वृषम् । त्रिवृतालम्बुषा स्नुक् च निर्गुण्डी चित्रकं शटी ॥ एषां दश पलान् भागांस्तोये पञ्चाढ़के पचेत् । पादशेषं ततः कृत्वा कषायमवतारयेत् ॥ पलद्वादशकं देयं तीक्ष्णलौहस्य चूर्णितम् । पुराणसर्पिषः प्रस्थं शर्कराष्टपलानि च ॥ पचेत् ताम्रमये पात्रे सुशीते चावतारिते । प्रस्थार्द्धं माक्षिकं देयं शिला-जतुपलद्वयम् ॥ पलात्वचोः पलार्द्धञ्च विड़ङ्गानि पलत्रयम् । मरिचञ्चा-ञ्जनं कृष्णा द्विपलं त्रिफलान्वितम् ॥ पलद्वयन्तु कासीसं श्लक्ष्णचूर्णीकृतं बुधैः । चूर्णं दत्त्वाथ मथितं स्निग्धे भाण्डे निधापयेत् ॥ ततः संशुद्ध-देहस्तु भक्षयेदक्षमात्रकम् । अनुपानं पिवेत् क्षीरं जाङ्गलानां रसं तथा ॥ वातश्लेष्महरं श्रेष्ठं कुष्ठमेहज्वरापहम् । कामलां पाण्डुरोगञ्च श्वयथुं सभगन्दरम् ॥ मूर्च्छामोहविषोन्मादगराणि विविधानि च । स्थूलानां कर्षणं श्रेष्ठं मेदुरे परमौषधम् ॥ कर्षयेच्चातिमात्रेण कुक्षिं पातालसंन्निभम् । वल्यं रसायनं मेध्यं वाजीकरणमुत्तमम् । श्रीकरं पुत्रजननं वलीपलित नाशनम् ॥ नाश्नीयात् कदलीं कन्दं काञ्जिकं करमर्द्दकम् । करीरं कारवेल्लञ्च षट्ककारादि वर्ज्जयेत् ॥

Jata'yu lauham.

Forty tola's, each, of guggulu, ta'lamuli, triphala', khadira, ba'saka, tribrit, mundiri, snuhi, nirgundi, roots of chitraka, and shati are to be boiled with five a'dhakas (or 5 × 256 tola's) of water, which is to be reduced by boiling to 320 tola's (or five prasthas). This decoction is to be mixed with twelve palas of steel, one prastha of old clarified butter, and eight palas of sugar, and boiled together in a copper pot till the whole thing turns sem-isolid. It is then to be cooled and mixed with 32 tola's of honey, eight tola's of shila'jatu, two tola's of the skin of ela',

twelve tola's of biranga; and two tola's, each, of maricha, anjanam, pippali, triphala', and ka'sisa (sulphate of iron), all finely powdered, and rubbed together. The compound, thus prepared, is to be kept in a pot, the inner surface of which has been smeared with clarified butter. Dose, one tola', a day. Milk or soup of meat juice is to be drunk after taking this medicine. This medicine cures an abnormal excess of va'yu and kapha, leprosy, fever, jaundice, anemia, swelling due to anemia, fistula, epilepsy, bewilderment, insanity due to poison, all sorts of artificial poison, and especially obesity and fat in the belly. It is a tonic and aphrodisiac. The following are not to be taken at the time of taking this medicine;—banana, tubers (such as shuranam), ka'nji, karamarda, karira, kerabella, and other articles named with "k" at the beginning (see pages 204—5, Vol. I).

विजयादि लौहम् ।

विजया त्र्यूषणं चव्यं चित्रकं विड़मौद्भिदम् । वाकुची सैन्धवश्चैव सौवर्च्चलसमन्वितम् ॥ अयश्चूर्णेन संयुक्तं भक्षयेन्मधुसर्पिषा । स्थौल्यापकर्षणं श्रेष्ठं बलवर्णाग्निवर्द्धनम् ॥ मेहघ्नं कुष्ठशमनं सर्व्वव्याधिहरं परम् । नाहारे यन्त्रना कार्या न विहारे तथैव च । त्रिजयाद्यमिदं लौहं रसायनवरोत्तमम् ॥

Bijaya'dya lauham.

One part, each, of bhanga', trikatu, chavya, roots of chitraka, rock-salt, and sauvarchala (salt-petre), and six parts of iron are to be mixed together. Dose, six to twelve ractis, a day, to be taken with honey and clarified butter. This medicine cures spermatorrea, leprosy, obesity, etc.

और्वानल रसः ।

सूतभस्म सतालं च लौहं ताम्रं समं समम् । मर्द्दयेत् सूर्यपत्रेण

वल्लं चास्य प्रयोजयेत् ॥ मधुना स्थूलरोगे च शोथे शूले तथैव च । मध्वाज्यमनुपानं च देयं वापि कफोल्वणे ॥

Aurba'nala rasa.

Equal quantities of incinerated mercury, orpiment, iron, and copper are to be rubbed together with the juice of arka plant, and taken in doses of three ractis, each, with honey, or with honey and clarified butter, if there is an excess of phlegm. This medicine cures swelling, shulam, and obesity.

औवाग्नि रसः ।

शुद्धसूतं समं गन्धं ताम्रं तालं समं समम् । अर्कक्षीरैर्दिनं मर्द्यं क्षौद्रैर्लेह्यं त्रिगुञ्जकम् ॥ और्वाग्निकरसो नाम्ना स्थौल्यमाशु नियच्छति ॥ आर्द्रकं मधुना खादेन् मेदोऽनिलकफान् जयेत् ॥

Aurba'gni rasa.

Equal quantities of mercury, sulphur, copper, and orpiment are to be rubbed together with the milk of arka for one day. Dose, three ractis, each, to be taken with honey. This medicine cures obesity,

कृष्णा लौहम् ।

कृष्णालौहरजो क्षारं विड़ङ्गं नागरं मधु । यवामलकचूर्णं च योगेऽतिस्थौल्यदोषजित् ॥

Krishna lauham.

Equal quantities of incinerated black iron, biranga, shunthi, and javaksha'ra are to be rubbed togother and mixed with a meal containing powdered barley and a'malaki. This cures obesity.

अग्निविलास रसः ।

गन्धकेन द्विकर्षेण शुद्धसूतेन तावता । विधाय कज्जलीं सूक्ष्मामेकवासरमर्द्दनात् ॥ कर्षमात्रं विषं दत्त्वा मर्द्दयित्वा दृढं पुनः । हंसपादीरसैस्तैर्वा स्तोकं स्तोकं मुहुर्मुहुः ॥ कुड़वार्द्धमितैः पश्चाद्गोलं कृत्वा विशोष्य च । काचकूप्यां विनिक्षिप्य शुल्वनाड़ीं विधाय च ॥ देवीशास्त्रे पुनः प्रोक्तं विषं कर्षं विचूर्णितम् । ऊर्द्धाधो गोलकानां हि काचकूप्यां विनिक्षिपेत् ॥ निक्षिपेत् कज्जलीं मध्ये यतश्चाग्रयं प्रजायते । ततश्च द्व्यंगुलोत्सेधं मृदा कूपीं विलिप्यताम् ॥ विशोष्य वालुकायन्त्रे यन्त्रवर्गप्रकाशिते । अधोमुखीं घटीं क्षिप्त्वा क्षिपेदुपरि वालुकाम् ॥ निरुध्य भाण्डवक्त्रञ्च चुल्ल्यामारोप्य यत्नतः । वह्निं प्रज्वालयेत् सार्द्धं दिनं क्रमविवर्धितम् ॥ स्वाङ्गशीतलमाकृष्य सह ताम्रेण मर्द्दयेत् । पलार्द्धं मरिचं सूक्ष्मं कर्षार्द्धं वत्सनाभकम् ॥ विनिक्षिप्य विमर्द्याथ क्षिपेद्रम्यकरण्डके । नन्दिना तु समुद्दिष्टं रसतुल्यं मरीचकम् । वत्सनाभं तु कर्षांशं मिश्रयेत विचूर्ण्य तत् । निर्दिष्टोऽग्निविलासको रसवरो देव्या तथा नन्दिना सेव्यो वैद्ययशःप्रभूतफलदश्चानाहविध्वंसनः । सद्यः पाचनदीपनो रुचिकरः स्थौल्यं तथाष्ठिलिकां सामां च ग्रहणीं हरेत् कफरुजः कण्ठामयध्वंसनः ॥ वल्यो भोजनतोयभक्ष्यसुखदः श्रेष्ठो रसानां प्रभुर्मन्दाग्निं कफवातजं क्षयगदं निःशेषशूलामयान् । श्वासं कासगदं तथा कफरुजं जुर्त्तिं च पाण्डुं तथा शोफं वातगदं तथा खलु रतीतुल्योऽर्द्धपर्णान्वितः ॥ कणाया सितयाऽज्येन दातव्योऽसौ महारसः । प्रत्यष्ठीलादिरोगेषु जलकूर्मगदेषु च ॥ नन्दिना तु पुनः प्रोक्तस्तत्तद्रोगहरौषधैः । निहन्ति सकलान् रोगान् दुष्पलोव मनोरथान् ॥ रसजनितविदाहे शीततोयाभिषेको मलयजघनसारालेपनं मन्दवातः । तरुणदधि सिताक्तं नारिकेलीफलाम्भो मधुरशिशिरपानं शीतमन्यच्च शस्तम् ॥ सौभाग्यं मेघनादांघ्रिसितामधुकचन्दनम् । तुषोदकेन दातव्यं सर्वस्मिन्

रसवैकृते ॥ छर्द्यां तृष्णासु दातव्यं कपित्थं वा सितान्वितम् । कुमारी शीतलेपश्च सर्वाङ्गेणः प्रशस्यते ॥ क्षीरं मधुसितोपेतं क्वाथो वाऽमृतबन्धुकः । उपचारा अमी सर्वे प्रशस्ता रसतापिनाम् ॥ रसस्याग्निविलासस्य प्रभावं वेत्ति तत्त्वतः । गिरिजा नन्दिकेशो वा यद्वा नारायणः प्रभुः ॥

Agni-bila'sa rasa.

Two tola's, each, of mercury and sulphur are to be rubbed together for one day to form a fine black powder. This is then to be rubbed gradually with eight tola's of the juice of the leaves of hansapa'di, and made into a lump. This is to be dried and put into a glass bottle with one tola' of powdered aconite put below and upon the lump. A tube made of thin copper foil (the outer circumference of which is to be a little less than the inner circumference of the upper part of the bottle) is to be fitted to the mouth of the bottle in such a way as a portion of the tube approaches the inner neck of the bottle. The outer surface of the bottle is then to be coated, (seven times) with rags mixed with mud, the total thickness of the coating being one and half inch. When dried, the glass bottle is to be turned up-side down in a Ba'luka Jantram which is to be duly filled with sands (see page 259 vol. I). The mouth of the vessel containing sands is then to be closed, as usual, and heated for thirty six hours by fire gradually increasing in intensily. When cooled, the medicine is to be taken out and powdered with the copper tube, two tola's of maricha, and half a tola' of aconite. (According to Nandi, the quantity of maricha, as used here, should be equal to that of the medicine including the copper tube, and the quantity of the aconite should be one - tola'). Dose one racti This medicine cures all shorts of diseases, especially, a'na'ha, obesity, asthila, grahani, consumption due to va'yu and kapha, jaundice, asthma, cough,

shulam, throat troubles, and fever. Dose, one racti, a day. The medicine is to be taken with a little of powdered pippali, sugar, and clarified butter, all these being kept in half the portion of a betel leaf.

In case of a sensation of heat being felt by the patient, his head should be wetted with cold water, and the remaining parts of the body sponged with the same. Bath in cold water may also be taken, if considered necessary. His body is then to be smeared with paste prepared from sandal and camphor. He is also to be exposed to soft wind. Fresh curd, cocoanut water mixed with sugar, and other sweet and cold drinks are also beneficial to him.

In case of troubles arising out of taking a rasa medicine wrongly prepared or taken in excess, tus'ambu (see page 382, vol. III) is to be drunk, mixed with tankana (borax, burst into white ashes), pestled roots of meghana'da, sugar, jastimadhu, and sandal. In such cases the following may also be prescribed :— (a) smearing the whole body with the juice of kany'a, (b) drinking of milk with honey and sugar, (c) drinking of the decoction of guruchi and piya'la. If there is vomiting or thirst, ripe kapittha fruit mixed with sugar may be taken by the patient.

मेदोरोगे पथ्यानि ।

चिन्ता श्रमो जागरणं व्यवायः प्रोद्वर्त्तनं लङ्घनमातपश्च । हस्त्यश्वयानं भ्रमणं विरेकः प्रच्छर्द्दनञ्चाप्यपतर्पणानि ॥ पुरातना वैणवकोरदूष श्यामाकनीवारा प्रियङ्गवश्च । यवा कुलत्थाश्चणका मसूरा मुद्गास्तुवर्योऽपि मधूनि लाजाः ॥ कटूनि तिक्तानि कषायकानि तक्रं सुरा चिङ्गटमत्स्य एव । दग्धानि वार्त्ताकुफलानि चापि फलत्रयं गुग्गुलुवायसश्च ॥ कटुत्रयं सार्षपतैलमेला रुक्षाणि सर्वाणि च मुख्यतैलम् । पत्रोत्थशाकोऽगुरुलेपनानि प्रतप्तनीराणि शिलाजतूनि ॥ प्राग्भोजनस्यापि च वारिपानं मेदोगदं पथ्यमिदं निहन्ति ॥

Deeds and diet salutary in obesity :—

brooding, exertion, keeping late hours at night, sexual intercourse, rubbing the body with pestled turmeric or a'malaki, fasting, exposure to the sun's rays, riding on horses and elephants, walking, purgation, vomiting, taking distasteful food (such as bitters, sours, astringents, pungents, in excess); old rice of kodo, shyama', niba'ra, and kanguni ; barley, kulattha, chanaka, masura, mudga, a'dhaki, honey, fried paddy divested of husks ; pungents, bitters, astringents, buttermilk, liquor, chingata fish, roasted egg fruit (ba'rta'ku), triphala', guggulu, ka'kama'chi, trikatu, rubbing the body with mustard oil, ela', taking of every thing rough and devoid of fatty substance, rubbing the body with oil extracted from sesamum seeds ; pot herbs, smearing the skin with paste prepared from aguru, drinking of hot water, shila'jatu, and drinking of water just before the commencement of taking meal.

मेदोरोगेऽपथ्यानि ।

स्नानं रसायनं शालीन् गोधूमान सुखशीलताम् । क्षीरेक्षुविकृतोर्माषान् सौहित्यं स्नेहनानि च ॥ मत्स्यं मांसं दिवानिद्रां स्रग्गन्धौ मधुराणि च । भोजनस्य समग्रस्य पश्चात् पानं जलस्य च ॥ अतिमात्रन्तूपचितो विशेषाद् वमनक्रियाम् । स्वभावस्थत्वमन्विच्छन् मेदस्वी परिवर्जयेत् ॥

Deeds and articles of food-stuff injurious in obesity :—

taking bath, taking such medicines as are called rasa'yanam (i, e, medicine which cures diseases and destroys senile decay), sha'li rice, wheat, everything yielding comforts, food prepared from milk and juice of sugarcane, ma'sha-grams, nutritious food, drinking of clarified butter, marrow, and fat of animals, fish, meat, sleeping in daytime, wearing of garlands, using of perfumed oil, etc., taking of sweets, and drinking of water after completion of the whole meal.

Vomiting is injurious to a highly fatty man.

अथ कार्श्यरोगाधिकारः ।

अथ कार्श्य-निदानम् ।

वातो रुक्षान्नपानानि लङ्घनं प्रमिताशनम् । क्रियातियोगः शोकश्च वेगनिद्राविनिग्रहः ॥ नित्यं रोगो रतिनित्यं व्यायामो भोजनाल्पता । भीतिर्धनादिचिन्ता च कार्श्यकारणमीरितम् ॥ शुष्कस्फिगुदरग्रीवो धमनीजालसन्ततिः । त्वगस्थिशेषोऽतिकृशः स्थूलपर्वाननो मतः ॥

Thin-ness.

Its causes :—

an abnormal excess of va'yu, food and drinks, coarse and unmixed with clarified butter, etc., fasting, in-sufficient meal, excessive use of purgatives, vomiting, etc., grief, suppression of calls of nature and sleep, frequent illness, sexual intercorse in excess, physical exercise, regulated diet, fear, and brooding over loss of riches, etc.

The following are the symptoms of a very thin man :— dryness of the buttock, belly, and shoulder, prominence of the nerves all over the body, dryness of skin and bones, swelling of the joints and the face.

अथ कार्श्य-चिकित्सा ।

मुष्टियोगाः ।

रुक्षान्नादिनिमित्ते तु कृशे युञ्जीत भेषजम् । बृंहणं बलकृद् वृष्यं तथा बाजीकरं च यत् ॥ पोताश्वगन्धा पयसार्द्धमासं घृतेन तैलेन

सुखाम्बुना वा । कृशस्य पुष्टिं वपुषो विधत्ते बालस्य शस्यस्य यथाम्बुवृष्टिः ।

Treatment of thinness.

Simple remedies.

Such medicines as are considered tonics and aphrodisiacs are to be used. Pestled roots of ashwagandha', taken with milk or clarified butter, or oil, or comfortably hot water, does away with thinness.

कार्श्यरोगे रसप्रयोगः ।

अमृताम्बुधि रसः ।

रसभस्म त्रयो भागा भागैकं हेमभस्मकम् ॥ सर्वांशममृतासत्त्वं सितामध्वाज्यमिश्रितम् ॥ दिनैकं मर्द्दयेत् खल्वे माषैकं भक्षयेत् सदा । कृशानां कुरुते पुष्टिं रसोऽयममृताम्बुधिः ॥ अश्वगन्धापलार्द्धं च गवां क्षीरैः पिवेदनु ।

Iatro-chemical remedies.

Amrita'mbudhi rasa.

Three parts of incinerated mercury, one part of gold, and four parts of essence of guruchi are to be rubbed together with sugar, honey, and clarified butter, for one day. Dose, six ractis, a day. Two tola's of roots of ashwa-gandha' are to be taken with cow's milk, after taking this medicine. It cures thinness.

पूर्णचन्द्र रसः ।

मृतसूताभ्रलौहं वै शिलाजतु विडङ्गकम् । ताप्यं क्षौद्रं घृतं तुल्यमेकीकृत्य विमर्द्दयेत् ॥ पूर्णचन्द्ररसो नाम्ना माषैकं भक्षयेत् सदा ।

शाल्मलीपुष्पचूर्णञ्च क्षौद्रैः कर्षं पिबेदनु ॥ दुर्ब्बलो बलमाप्नोति मासैकेन यथा शशी। कृशानां वृंहणं देयं सर्व्वं पानान्नभेषजम्। निद्रा चैव दिवा रात्रौ छागमांसाशनं तथा ॥

Purnachandra rasa.

Equal quantiteis of incinerated mercury, mica, iron, shila'jatu, biranga, copper-pyrites, honey, and clarified butter are to be rubbed together, and taken in doses of six ractis, a day. Powdered flower of sha'lmali, one tola' in weight, mixed with honey, is to be taken after taking this medicine. A weak man gets strong in a month by taking this medicine. Thin men should be allowed to take all sorts of nutritive diet, and especially goats' meat. He should also sleep in day time as well as at night. (This does not apply in the case of weakness and thinness, caused by consumption, in which sleeping in day time is to be scrupulously avoided).

कार्श्यरोगे पथ्यापथ्यविधिः।

कार्श्ये विपर्य्ययं सर्वं मेदसो ज्ञायते नूनम्। अपथ्यं मेदसि यत् तु कार्श्ये तत् पथ्यमेव हि ॥ पथ्यं मेदोगदे यत् तु कार्श्येऽपथ्यं तदेव हि।

Dietary in thinness.

It is quite the reverse of that in obesity.

अथ दाहरोगाधिकारः।

अथ दाहरोगलक्षणम्।

त्वचं प्राप्तः स पानोष्मा पित्तरक्ताभिमूर्च्छितः। दाहं प्रकुरुते घोरं पैत्तवत् तत्र भेषजम् ॥ कृत्स्नदेहानुगं रक्तमुद्रिक्तं दहति ध्रुवम्। स उष्यते तृष्यते वा ताम्राभस्ताम्रलोचनः। लोहगन्धाङ्गवदनो* वह्निनेवावकीर्य्यते ॥ पित्तज्वरसमश्चास्य नैरुजस्य विधिः स्मृतः ॥ तृष्णानिरोधादब्धातौ क्षीणे तेजःसमुद्धतम्। सबाह्याभ्यन्तरं देहं प्रदहेन् मन्दचेतसः। संशुष्कगलताल्वोष्ठो जिह्वां निष्कृष्य वेपते ॥ असृजः पूर्णकोष्ठस्य दाहोऽन्यः स्यात् सुदुस्तरः ॥ धातुक्षयोक्तो यो दाहस्तेन मूर्च्छातृड़र्द्दितः। क्षामस्वरः क्रियाहीनः स सीदेद् भृशपीड़ितः। मर्म्माभिघातजोऽप्यस्ति सोऽसाध्यः सप्तमो मतः। सर्व्व एव च वर्ज्याः स्युः शीतगात्रस्य देहिनः ॥

Da'ha (sensation of heat).

Its variety and indications :

(1) Sensation of heat due to drinking of alcohol :—The pittam or natural heat of the body, increased by drinking of alcohol in excess, spreads through blood and pittam, and thus affects the skin. Treatment of this disease in like that of pittam.

(2) Sensation of heat due to an abnormal excess of blood, all over the body :—Such an excess of blood causes a sensation of heat. The patient, in such cases, generally sits down,

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* लोहमित्यत्र रक्तं मगुरु वा।

getting always thirsty. His limbs and especially the mouth smell like blood (or aguru), and he feels that he has been surrounded with fire. Such a disease is to be treated in the same way as fever due to an excess of pittam.

(3) Sensation of heat, due to suppression of thirst :— Suppression of thirst is followed by the diminution of the watery portion and the consequent increase of heat in the system, which gives rise to a burning sensation, both internal and external. The patient, in such circumstances, becomes distracted, his throat, palate, and leaps dry up, and he quivers with his tongue coming out of the mouth.

(4) Sensation of heat due to the stomach being filled up with blood caused by heamorrhage : Such a sensation of heat is pacified with much difficulty.

(5) Sensation of heat due to the loss of the dha'tus (viz. chyle, blood, semen, flesh, bone, marrow, and fat) may give rise to loss of consciousness, thirst, lowness of voice, inactivity, and excessive weakness.

(6) Sensation of heat due to the "marmas" or vital parts of the body (such as the head, heart, etc.) being smashed or seriously injured : Such a sensation cannot be pacified.

A patient is to be given up as hopeless, if he suffers from any kind of sensation of heat while his skin becomes cold.

अथ दाहरोग चिकित्सा ।

मुष्टियोगाः ।

(१) शतधौतघृताभ्यक्तो लेपो वा यवशक्तुभिः । कोलामलकयुक्तैर्वा धान्याम्लैरपि वुद्धिमान् ॥ दाहं निवारयेत् सम्यग् योग्येन भेषजेन च ॥ (२) चन्दनाम्बुकणास्यन्दि तालवृन्तोपवीजितः । सुप्याद्दाहार्दितोऽम्भोज कदलीदलसंस्तरे ॥ (३) अवगाहेताम्बुपूर्णां द्रोणीं दाहार्दितो

नरः ॥ (४) पाययेत् कमलस्याम्भः शर्कराम्भः पयोऽपि च । क्षीरमिक्षुरसञ्चापि कारयेत् पित्तजिद्विधिम् ॥ (५) परिषेकावगाहेषु व्यजनानाञ्च सेवने । शस्यते शिशिरं तोयं दाहतृष्णोपशान्तये ॥ (६) शतधौतघृतस्य लेपतो दवथुर्नाशमुपैति तत्क्षणात् । अथवा पिचुमर्द्दपत्रजस्वरसप्रोत्थितफेनलेपतः ॥ (७) पलाशस्य वदर्य्या वा निम्बस्य मृदुपल्लवैः । अम्लपिष्टैः प्रलेपोऽयं हन्याद् दाहयुतं ज्वरम् ॥ (८) घृतभृष्टाम्लपिष्टा च धात्री लेपाच्च दाहनुत् । (९) जिह्वातालुगलक्लोमशोषे मूर्ध्नि तु दापयेत् । केशरं मातुलुङ्गस्य मधुसैन्धवसंयुतम् ॥ (१०) अथ गोतक्रसंसिक्तशीतलीकृतवाससा । काञ्जिकार्द्रपटेन वा गुण्ठनं दाहनाशनम् ॥ (११) उत्तानसुप्तस्य गभीरताम्रकांस्यादिपात्रं विनिधाय नाभौ । तत्राम्बुधारा वहुला पतन्ती निहन्ति दाहं त्वरितं सुशीता ॥ (१२) पित्तज्वरेण तप्तस्य क्रियां शीतां समाचरेत् ॥

Treatment of da'ha.

Simple remedies.

(1) The body of the patient should be smeared with a paste prepared from (a) fried and powdered barley mixed with clarified butter previously rubbed for hundred times with water, or from (b) pulp of badari fruit and a'malaki pestled with dha'nya'mla (see page 379, Vol. III). Suitable medecines should also be prescribed for internal use.

(2) The patient should lie down upon beds covered with the leaves of lotus or plantain (banana), and be fanned by means of a palm-leaf fan, sprinkled with sandal-paste.

(3) The patient should take a bath by immersion of the whole body in a tub filled with cold water.

(4) Da'ha is pacified by drinking any of the following :— (a) juice of the flowers and tubers of lotus ; (b) water in which lotus flower has been immersed for some time ; (c)

sugar dissolved with water; (d) cold water; (e) cold milk, (f) juice of sugar-cane. All the processes for pacifying pittam may also be resorted to.

(5) For the purpose of pacifying da'ha and trishna' (thirst), only cold water (and not hot water) is to be used in wetting and smearing the body, taking baths and dips, and sprinking on fans.

(6) (a) Smearing the body with clarified butter, rubbed wtth water, for hundred times, pacifies da'ha very quickly. (b) The same purpose is served if the body is smeared with froth arising out of the juice of the leaves of nimba.

(7) Fever with sensation of heat is pacified by smearing the body with the tender leaves of pala'sha or badari or nimba, pestled with some sour vegetable juice.

(8) Da'ha is pacified by smearing the body with a paste made of a'malaki, fried with clarified butter and pestled with some sour vegetable juice.

(9) Juice of the kernel of ma'tulunga mixed with honey and rock-salt is to be applied on the crown of the head in the case of the dryness of the tongue, palate, throat, and the alimentary canal.

(10) Da'ha is pacified, if the body of the patient is covered with cloth wet with butter-milk prepared from cow's milk or with ka'nji (see page 384 vol. III).

(11) Sensation of heat is quickly pacified if the patient is made to lie down with his face kept upwards with a deep vessel made of copper or bell-metal placed upon his navel, and cold water poured profusely into the vessel.

(12) The sensation of heat felt in fever due to. pittam is pacified by cooling actions (such as application of ice-bag on the head, etc).

दाहान्तको रसः ।

सूतात् पञ्चार्कतश्चैकं कृत्वा पिण्डं सुशोभनम् । जम्बीरस्वरसे-

मर्द्दंच सूततुल्यश्च गन्धकम् ॥ नागवल्लीदलैः पिष्ट्वा ताम्रपिण्डं प्रलेपयेत् । प्रपुटेद् भूधरे यन्त्रे यावद् भस्मत्वमाप्नुयात् ॥ द्विगुञ्जमार्द्रकद्रावै- स्त्र्यूषणेन च योजयेत् । निहन्ति दाहसन्तापं मूर्च्छां च पित्तसम्भवाम् ॥

Iatro-chemical remedies.

Da'ha'ntaka rasa.

Five parts of purified mercury and one part of thin copper foil (or fine wires of copper) are to be rubbed together with lime juice, and made into a lump, which is to be coated all round with a paste made of five parts of sulphur, pestled with the juice of betel-leaves. The lump is then to be dried and heated by Bhudhara Jantram (see page 262, vol. I), till the lump is reduced to ashes. This medicine cures da'ha and loss of consciousness due to pittam, if taken in doses of two ractis, each, with a few drops of honey, a little of ginger juice, and a little of powdered trikatu.

सुधाकर रसः ।

सिन्दूराभ्रकहेमानि मौक्तिकं त्रिफलाम्भसा । शतपुत्रीरसेनापि मर्द्दयेत् सप्तसप्तधा । ततो रक्तिमितां कुर्य्याद् वटीं छायाप्रशोषिताम् । एकैकां योजयेत् तान्तु यथादोषानुपानतः ॥ रसः सुधाकरः सोऽयं हन्ति दाहं महाबलम् । प्रमेहानपि वातास्रं बलशुक्रकरः परः ॥

Sudha'kara rasa.

Equal quantities of rasa-sinduram, mica, gold, and pearls are to be rubbed together, for seven times, each, with the decoction of triphala' and juice of the roots of shata'bari. Pills are then to be made, one racti in weight, each, to be dried in the shed. If taken with suitable adjuncts, this medicene cures da'ha, prameha (spermatorrea), and ba'ta-racta (a kind of leprosy). It increases strength and semen.

दाहरोगे पथ्यानि ।

शालयः षष्टिका मुद्गा मसूराश्चणका यवाः । धन्वमांसरसा लाज मण्डस्तच्छक्तवः सिता ॥ शतधौतघृतं दुग्धं नवनीतम् पयोभवम् । कुष्माण्डं कर्कटो मोचं पनसं स्वादुदाड़िमम् ॥ पटोलं पर्पटं द्राक्षा धात्रीफलपरूषकम् । विम्वी तुम्वी पयःपेटी खर्ज्जूरं धान्यकं मिषिः ॥ वालतालं पियालश्च शृङ्गाटककसेरुकम् । मधुकपुष्पं ह्रीवेरं पथ्या तिक्तानि सर्व्वशः ॥ शीताः प्रदेहा भूवेश्म सेकोऽभ्यङ्गोऽवगाहनम् । पद्मोत्पल-दलक्षौमशय्याशीतलकाननम् । कथा विचित्रा गीतानि शिशिरो मञ्जुभाषिणः । उशीरचन्दनालेपः शीताम्बु शिशिरानिलः ॥ धारागृहं प्रियास्पर्शः प्रनीरं हिमवालुका । सुधांसुरश्मयः स्नानं मणयो मधुरो रसः ॥ पुरा यानि विधेयानि पित्तहारीणि तानि च । इति दाहवतां नृणां पथ्यवर्गं उदाहृतः ॥

Diet and deeds salutary in da'ha :—

Sha'li rice, shasti rice, mudga grams, masura grams, chanaka grams, barley, soup of meat of game fowl, fried paddy divested of husks, and then powdered or made into a paste ; sugar, clarified butter rubbed with water for a hundred times, milk, fresh butter prepared from milk direct, kushma'nda, karkata, banana, panasa fruits, sweet pomegranates, bimbi, ala'bu, green cocoanut and its water, dates, dhanya', madhurika', green palm fruit, pea'la fruit, shringa'taka, kaseru, madhuka (mahua') flower, ba'laka, haritaki, all sorts of bitters ; cold unguents, etc, living in under-ground rooms (in hot weather), wetting the body with cooling liquids, anointing the whole body with medicated oil, or oil prepared from cocoanut or sesamum ; taking dips in cold water ; lying down on beds covered with the leaves of lotus or water lily or with silken bed cloths. Resorting, in day times, to cold forest , hearing of amusing talks, songs, exposure

to cold, hearing of sweet words, smearing the body with a paste or decoction prepared from ushira or with sandal paste ; cold water, cold wind, living in a room cooled with the sprays of water coming out of a fount, touch of dear wife, good water, camphor, exposure to the rays of the moon, taking baths, wearing of gems, taking sweets, and other things calculated to pacify pittam.

दाहरोगेऽपथ्यानि ।

विरुद्धान्यन्नपानानि क्रोधं वेगबिधारणम् । गजाश्वयानमध्वानं क्षारं पित्तकराणि च ॥ व्यायाममातपं तक्रं ताम्वूलं मधु रामठम् । व्यवायं कटुतीक्ष्णोष्णं दाहवान् परिवर्ज्जयेत् ॥

Diet and deeds injurious in da'ha :—

food and drinks incongenial by combination (see page 9, vol. IV), anger, suppression of calls of nature, riding on back of horses or elephants, walking, taking alkalis, things which increase pittam, physical exercise, exposure to the rays of the sun, butter-milk, betel leaves, honey, hingu (asafoetida), sexual intercourse, pungents, acrids, and hot food.

अथ मद्यपानजनितविकाराधिकारः ।

अथ मदात्ययादिलक्षणम् ।

क्रुद्धेन भीतेन पिपासितेन शोकाभितप्तेन बुभुक्षितेन । व्यायामभाराध्वपरिक्षतेन वेगावरोधाभिहतेन चापि ॥ अत्यम्बुभक्षावततोदरेण साजीर्णभुक्तेन तथाबलेन । उष्णाभितप्तेन च सेव्यमानं करोति मद्यं विविधान् विकारान् ॥ मदात्ययं परमदं मदाजीर्णमथापि वा मदविभ्रममुग्रञ्च तेषां वक्ष्यामि लक्षणम् ॥ हिक्काश्वासशिरःकम्पपार्श्वशूलप्रजागरैः । विद्याद्बहुप्रलापस्य वातप्रायं मदात्ययम् ॥ तृष्णादाहज्वरस्वेदमोहातिसारविभ्रमैः । विद्याद्धरितवर्णस्य पित्तप्रायं मदात्ययम् ॥ छर्द्यरोचकहृल्लासतन्द्रास्तैमित्यगौरवैः । विद्याच्छीतपरीतस्य कफप्रायं मदात्ययम् ॥ ज्ञेयस्त्रिदोषजश्चापि सर्व्वलिङ्गैर्मदात्ययः । श्लेष्मोच्छ्रयोऽङ्गगुरुता विरसास्यता च विण्मूत्रसक्तिरथ तन्द्रिररोचकश्च । लिङ्गं परस्य च मदस्य वदन्ति तज्ज्ञास्तृष्णा रुजा शिरसि सन्धिषु चापि भेदः ॥ आध्मानमुग्रमथ चोद्गिरणं विदाहः पानेऽजरां समुपगच्छति लक्षणानि ॥ हृद्गात्रतोदकफसंस्रवकण्ठधूमा मूर्च्छावमीमदशिरोरुजनप्रदेहाः । द्वेषः सुरान्नविकृतेषु च तेषु तेषु तत् पानविभ्रममुशन्त्यखिलेषु धीराः ॥ *

Madya-pa'na-bika'ra.

or

Evil effects of drinking wine in excess.

Wine gives rise to several evil effects, if drunk by any of the following :—one who is (a) enraged, (b) terrified, (c)

* प्रदेहः कफेन लिप्तास्यता । सुरान्नविकृतेषु इति सुरासु सर्वासु मद्येषु तथा अन्नविकृतेषु पिष्टकादिषु च ।

thirsty, (d) aggrieved, (e) hungry, (f) fatigued with physical exertion or carrying of loads or walking, (g) much fed and drunk, (h) fed before his previous meal is digested, (h) weak, (i) or one who has subjected his body to heat.

These evil effects are of four different kinds, viz :—

(1) mada'tyaya, (2) paramada, (3) mada'jirna, and (4) ugra mada-bibhrama.

(1) *Mada'tyaya.*

Mada'tyaya, due to an excess of va'yu, is indicated by hiccough, asthma, shaking of the head, pain in the sides, insomnia, and ravings. Mada'tyaya, due to an excess of pittam, is indicated by thirst, sensation of heat, fever, perspiration, distraction of mind, diarrhœa, and yellowishness of skin. Mada'tyaya due to an excess of kapha is indicated by vomiting, aversion to food, nausea, drowsiness, sensation of the skin being wet and cold, feeling of heaviness of the body, and coldness. Mada'tyaya, due to an excess of the threee doshas, is indicated by a combination of some or all of the symptoms stated above.

(2) *Paramada*

This disease is indicated by excess of phlegm, heaviness of the limbs, insipidity of the mouth, obstruction of stool and urine, drowsiness, aversion to food, thirst, pain in the head and the joints.

(3) *Pa'na'jirna.*

This disease is indicated by serious flatulence, vomiting and burning sensation felt in the stomach.

(4) *Mada bibhrama.*

The following are the symptoms of mada-bibhrama :—pricking sensation in the heart and all over the skin, catarrh,

appearance of smoke from the throat, loss of consciousness, vomiting, intoxication, head-ache, tongue coated and mixed with phlegm, aversion to all sorts of wine and cooked food.

अथ मदात्ययादि चिकित्सा।

मुष्टियोगाः।

(१) मद्योत्थानाञ्च रोगाणां मदमेवहि भेषजम्। यथा दहनदग्धानां दहनस्वेदनं हितम्॥ मिथ्यातिहीनमद्येन यो व्याधिरुपजायते। समेनैव निपीतेन मद्येन स हि शाम्यति॥ (२) मद्यं पीत्वा यदि ना तत्क्षण-मवलेढ़ि शर्करां सघृताम्। जातु न मदयति मद्यं मनागपि प्रथित-वीर्य्यमपि॥ (३) वदरीपल्लवोत्थाश्च तथैवारिष्टकोद्भवाः। फेनिलायाश्च यः फेनस्तैर्दाहे लेपनं शुभम्॥ (४) सगुड़ः कुष्माण्डरसः शमयति मदमाशु मदनकोद्रवजम्। (५) धूस्तूरजञ्च दुग्धं सशर्करञ्चाशु पानेन॥ (६) सच्छर्द्दिमूर्च्छातिसारं मदं पूगफलोद्भवम्। सद्यः प्रशमयेत् पीतमातृप्तेर्वारि शीतलम्॥ (७) वन्यकरीषघ्राणाज् जलपानाल्लवणभक्षणा-दपि च। शाम्यति पूगफलोद्भवमदश्चूर्णरुजा शर्कराकवलात्॥

Treatment of evil effects of wine.

Simple remedies.

(*a*) As burning of skin may be treated by burning or heating it again, evil effects of drinking wine may be cured by drinking of wine properly and in regular doses.

(*b*) Drinking of wine is not followed by any evil effect, if clarified butter mixed with sugar is taken immediately after the drinking.

(*c*). Sensation of heat caused by drinking of wine, etc. is pacified by smearing the body with the frcth arising out of pestled leaves of badari, or nimba.

(*d*) Intoxication caused by eating rice prepared from madana or kodrava is pacified by drinking juice of kushma'nda mixed with molasses.

(*e*) Intoxication caused by dhattura is pacified by drinking milk mixed with sugar.

(*f*) Intoxication caused by taking of betel nuts with such ailments as vomiting, loss of consciousness, and diarrhœa, is pacified by drinking cold water as much as the patient likes.

(*y*) Intoxication caused by taking betel-nuts is also pacified by smelling cowdung found dried in pasturage, or by drinking cold water, or by taking salt. Irritation in the mouth caused by lime (taken with betel leaves or otherwise) is cured by sugar kept in the mouth.

रसप्रयोगः।

महाकल्याण रसः।

हैमाभ्रञ्च रसं गन्धमयो मौक्तिकमेव च। धात्रीरसेन संमर्द्य गुञ्जामात्रां वटीं चरेत्॥ भक्षयेत् प्रातरुत्थाय तिलक्षौद्रमधुप्लुताम्। सिताक्षौद्रयुतां वापि नवनीतेन वा सह॥ अयथापानजा रोगा वातजाः कफपित्तजाः। गदाः सर्वे विनश्यन्ति ध्रुवमस्य निषेवणात्॥

Iatro-Chemical remedies.

Maha'kalya'na rasa.

Equal quantities of gold, mica, mercury, sulphur, iron, and pearls are to be rubbed together with the juice of a'malaki, and made into pills, one racti in weight, each. This medicine

is to be taken in the morning with honey and powdered sesamum, or with sugar and honey or with butter only. This medicene cures all the troubles caused by an improper use of liquor.

राजावर्त्त रसः ।

राजावर्त्तो रसो शुल्वं मधुकं घृतपाचितम् । मध्वाज्यशर्करायुक्तं हन्ति सर्वान् मदात्ययान् ॥

अथवा

राजावर्त्तो रसः शुल्वं सूतगर्भे नियोजितम् । यष्टिमधुरसैर्घृष्टं घृतमध्ये विपाचितम् । मध्वाज्यशर्करायुक्तं हन्ति सर्वान् मदात्ययान् ॥

Ra'ja'barta rasa.

Equal quantities of ra'ja'barta (lapis lazuli), incinerated mercury, copper, and jasti-madhu are to be mixed together and roasted with a little of clarified butter.

Or

Equal quantities of ra'ja'barta, incinerated mercury, copper, and purified mercury are to be rubbed together with the decoction of jastimadhu and roasted with clarified butter. Either of these medicines cure all sorts of mada'tyaya, if taken with a little of honey, clarified butter, and sugar. Dose, one racti only.

मदात्ययादिरोगे पथ्यानि ।

संशोधनं संशमनं स्वपनं लंघनं श्रमः । संवत्सरसमुत्पन्नाः शालयः षष्टिकाः यवाः ॥ मुद्गा माषाश्च गोधूमाः सतीना रागषाड़वौ । एणतित्तिरिलावाजदक्षवर्हिशशामिषम् ॥ वेशवारो विचित्रान्नं हृद्यं मद्यं पयः सिता । तण्डुलीयं पटोलश्च मातुलुङ्गं परूषकम् ॥ खर्ज्जूरं

दाड़िमं धात्री नारिकेलश्च गोस्तनी । सर्पिः पुराणं कर्पूरं प्रनीरं शिशिरानिलः ॥ धारागृहं चन्द्रपादा मणयो मित्रसङ्गमः । क्षौमाम्बरं प्रियाश्लेषो गीतं वादित्रमुद्धतम् । शीताम्बु चन्दनं स्नानं सेव्यमेतन्मदात्यये ॥

Diet and deeds salutary in evil effects of wine :—

purgation, vomiting, application of douche, taking of pacifying medicines, sleeping, fasting, physical labour; sha'li rice, shasti rice, and barley of one year's standing, mudga grams, ma'sha grams, wheat, kala'ya grams, ra'ga (see page 117), sha'raba, meat of deer, tittiri, la'ba, goat, cock, peacock, and hare; meat prepared with betel leaves, rice, cloves, and maricha; delicacies, wine in proper quantities, milk, sugar, tanduliya, patola, ma'tulunga, parushaka, dates, pomegranates, a'malaki, cocoa-nut. grapes and raisins, rubbing the body with clarified butter of many years' standing and camphor, excellent water, cold winds, living in a room with a fount of water, exposure to the moon's rays, wearing of gems, meeting with friends, wearing silken clothes, embrace of the dear one, hearing of music, vocal and instrumental, drinking of and bathing in cold water, and anointing the body with sandal-paste.

मदात्ययादिरोगेऽपथ्यानि ।

स्वेदोऽञ्जनं धूमपानं नावनं दन्तघर्षणम् । ताम्बूलञ्चेत्यपथ्यं स्यान्मदात्ययविकारिणाम ॥

Prohibitions in mada'tyaya, etc.

fomentation, application of collyrium in the eyes, smoking, snuffs, rubbing the teeth for cleaning, and chewing of betel leaves are to be avoided in mada'tyaya, etc.

अथ मूर्च्छादिरोगाधिकारः ।

अथ मूर्च्छानिदानम् ।

क्षीणस्य बहुदोषस्य विरुद्धाहारसेविनः । वेगाघातादभीघाताद्धीनसत्वस्य वा पुनः ॥ करणायतनेषूग्रा वाह्येष्वाभ्यन्तरेषु च । निविशन्ते यदा दोषास्तदा मूर्च्छन्ति मानवाः ॥ संज्ञावहासु नाड़ीषु पिहितास्वनिलादिभिः । तमोऽभ्युपैति सहसा सुखदुःखव्यपोहकृत् ॥ सुखदुःखव्यपोहाच्च नरः पतति काष्ठवत् । मोहो मूर्च्छेति तामाहुः सप्तधा सा प्रकीर्त्तिता ॥ वातादिभिः शोणितेन मद्येन च विषेण च । सप्तस्वेतासु पित्तन्तु प्रभुत्वेनावतिष्ठते ॥ हृत्पीड़ा जृम्भणं ग्लानिः संज्ञादौर्व्वल्यमेव च । सर्व्वासां पूर्व्वरूपाणि यथास्वञ्च विभावयेत् ॥ नीलं वा यदि वा कृष्णमाकाशमथवारुणम् । पश्यंस्तमः प्रविशति शीघ्रञ्च प्रतिवुध्यते ॥ वेपथुश्चाङ्गमर्द्दश्च प्रपीड़ा हृदयस्य च । कार्श्यं श्यावारुणा च्छाया मूर्च्छाये वातसम्भवे ॥ रक्तं हरितवर्णं वा वियत् पीतमथापि वा । पश्यंस्तमः प्रविशति सस्वेदश्च प्रवुध्यते ॥ सपिपासः ससन्तापो रक्तपीताकुलेक्षणः । संभिन्नवर्च्चाः पीताभो मूर्च्छाये पित्तसम्भवे ॥ मेघसङ्काशमाकाशमावृतं वा तमोघनैः । पश्यंस्तमः प्रविशति चिराच्च प्रतिवुध्यते ॥ गुरुभिः प्रावृतैरङ्गैर्यथैवार्द्रेण चर्म्मणा । सप्रसेकः सहृल्लासो मूर्च्छाये कफसम्भवे ॥ सर्व्वाकृतिः सन्निपातादपस्मार इवागतः । स जन्तुं पातयत्याशु विनावीभत्सचेष्टितैः ॥* रक्तस्य दर्शनाद् घ्राणादपि मूर्च्छन्ति भीरवः । द्रव्यस्वभावमात्रं हि विज्ञेयं तत्र कारणम् ॥ मानसं मुह्यते तैक्ष्ण्यान् मद्यस्य गरलस्य च ॥ स्तब्धाङ्गदृष्टिस्त्वसृजा गूढोच्छ्वासश्च मूर्च्छितः ॥ मद्येन विलपञ्छेते नष्टविभ्रान्तमानसः । गात्राणि विक्षिपन् भूमौ

* वीभत्सचेष्टितैः इति संरभैः । अग्रे अपस्मारनिदानं द्रष्टव्यम् ॥

जरां यावन्न याति तत् ॥ वेपथुस्वप्नतृष्णाः स्यु स्तमश्च विषमूर्च्छिते । वेदितव्यं तीव्रतरं यथास्वं विषलक्षणैः ॥

Moorchha' (Loss of conciousness.)

Its causes and indications.

Those who are weak in constitution, have a low vitality, have an excess of the three doshas in their systems, and are in the habit of taking food, incongenial by combination (see page 9, vol. IV) are susceptible to this disease. Fits of unconsciousness are preceded by nervous irritation due to suppression of calls of nature and physical shocks, which make the three doshas enter into the seats of sense-organs, internal as well as external. Obstruction of the sense-carrying passages by the three doshas mean total extinction of all sensations, agreeable or disagreeable, which makes the patient appear like an inanimate object. Moorchha' is of seven different kinds, being due to (a) va'yu, (b) pittam, (c) kapha, (d) a combination of these three, (e) smell or sight of blood, (f) drinking of alcohol, and (g) poison. In all these seven, there is a pre-dominance of pittam. An attack of any of these diseases is generally preceded by pain in the heart, yawning, uneasiness, and morbidness of consciousness. They are to be known according to their respective indications, as given below :—

(a) *In loss of consciousness due to va'ya*, the patient gradually loses his consciousness while the sky appears to him to be of blue, or black, or blackish red colour. He regains his consciousness quickly. The other symptoms of this disease are trembling, pain all over the body, and especially in the heart, emaciation, and blackish red colour of the skin.

(b) *In moorchha' due to an excess of pittam*, the patient gradually loses his consciousness while the sky appears to him to be of red or green or yellow colour. He feels thirst, a sensation of heat, and his eyes grow reddish yellow aud dis-

turbed. He passes loose stool, his skin grows yellow, and he regains his consciousness with perspiration.

(c) *In moorchha' due to an excess of phlegm*, the patient loses his consciousness while the sky appears to be over-cast with cloud or dense darkness. His body appears to be covered with something heavy, such as wet leather. Other symptoms are discharge of saliva and nausea. He regains consciousness after a comparatively long time.

(d) *In moorchha' due to combination of the three doshas*, all the indications stated above may be manifested together. A fit of such a moorchha' overpowers the patient instantaneously as a fit of epilepsy (apasma'ra), with this difference, however, that there are in apasma'ra such physical activities as clattering sound caused by the rubbing of the two sets of teeth together, discharge of foam-like saliva from the mouth, and convulsive movements of the arms and the feet; whereas there are no such activities in moorchha' due to a combination or the three doshas.

(e) *Fainting fits due to the smell or sight of blood* :—The timid and weak are subjected to swoon by the smell or sight of blood. It is from the nature of things that it so happens. The following are the symptoms of such swoons :—inertness of the limbs and eye-sights and slowness of respiration.

(f) *Fainting fits due to drinking of wine* :—Such fits are due to the vehemenee of the properties of wine. The following are the indications of these fits :—ravings, distraction of mind, and rolling on the ground. These symptoms disappear as soon as the wine is digested.

(g) *Fainting fits due to poison* :—These are caused by the vehemenee of the properties of poison (see page 308, vol. III). The following are the symptoms of such swoons ;—trembling, sleeping, thirst, and appearance of darkness. The properties characterising a particular poison appear, much augmanted, in a swoon caused by that poison.

अथ मूर्च्छारोगचिकित्सा।

मुष्टियोगाः।

(१) सेकावगाहौ मणयः सहाराः शीताः प्रदेहा व्यजनानिलश्च। शीतानि पानानि च गन्धवन्ति सर्व्वासु मूर्च्छास्वनिवारितानि॥ (२) कोलमज्जोषणोशीरकेशरं शीतवारिणा। पीतं मूर्च्छां जयेल्लीढ़ा कृष्णां वा मधुसंयुताम्॥ (३) महौषधामृताक्षुद्रापौष्करग्रन्थिकोद्भवम्। पिवेत् कणायुतं क्वाथं मूर्च्छायेषु मदेषु च॥ (४) पीतं पयश्च धारोष्णं मूर्च्छायान्तकरं परम्॥ (५) ताम्रभस्म समोशीरं केशरं शीतवारिणा। पीतं मूर्च्छां द्रुतं हन्याद् वृत्तमिन्द्राशनिर्यथा॥ (६) शिरीषवीजगोमूत्रकृष्णामरिचसैन्धवैः। अञ्जनं स्यात् प्रवोधाय सरसोनशिलावचैः॥ (७) मधूकसारसिन्धूत्थवचोषणकणाः समाः। श्लक्ष्णं पिष्ट्वाम्भसा नस्यं कुर्यात् संज्ञाप्रवोधनम्॥

Treatment of fainting fits.

Simple remedies.

(1) In all sorts of swoons, the following are salutary :—sprinkling of cold water over the face, etc. taking dips in cold water, wearing necklaces made of gold and gems, smearing the body with cold unguents, treating the body with air raised by hand-fans, and cold, cooling, and scented drinks.

(2) Swoon is removed by taking (a) kernel of fruits of badari, maricha, ushira, and na'gakeshara, pestled with cold water ; or (b) powdered pippali mixed with honey.

(3) Fainting fits and evil effects of drinking wine improperly are pacified by drinking the decoction of shunthi, guruchi, kantaka'ri, roots of pushkara, and roots of pippali, mixed with powdered pippali.

(4) Moorchha' is cured by drinking cow's milk, immediately after milching, unboiled and while it is still warm.

(5) Moorchha' is pacified by taking one racti in weight of incinerated copper, mixed with a little of powdered ushira and na'ga-keshara, all dissolved with cold water.'

(6) Moorchha' is removed by application in both the eyes of a collyrium prepared by rubbing together seeds of shirisha, cow's urine, pippali, maricha, rock-salt, garlics, manas-shila' (realgar), and bacha'.

(7) Consciousness is regained by a patient in a state of swoon, if he is made to sniff the following :—essence of madhuka flower, rock-salt, bacha', maricha, and pippali, taken in equal quantities and pestled together very finely.

मूर्च्छारोगे रस प्रयोगः ।

मूर्च्छान्तक रसः ।

सिन्दूरं माक्षिकं हेम शिलाजत्वयसो तथा । शतमूल्या विदार्य्याश्च स्वरसेन विभावयेत् ॥ श्लक्ष्णं पिष्ट्वा ततः कुर्य्याद् वटिका वल्लसम्मिताः । रसो मूर्च्छान्तको हन्यादसौ मूर्च्छाः शिवोदितः ॥

Iatro-chemical remedies in swoon.

Moorchha'ntaka rasa.

Equal quantities of rasa-sinduram, copper-pyrites, gold, shila'-jatu, and iron are to be rubbed together and subjected to bha'vana' with the juice of shata'bari and bida'ri. Pills are then to be made, three ractis in weight, each. This medicine cures swoon.

कणा रसः ।

कणामधुयुतं सूतं मूर्च्छायामनुशीलयेत् । शीतसेकावगाहादीन् सर्व्वाङ्गे पीड़नं हठात् ॥

Kana' rasa.

Incinerated mercury, mixed with honey and pippali, cures moorchha'. Pouring of cold water on the head and abrupt torture are also to be adopted.

मूर्च्छादिरोगे पथ्यानि ।

सेकावगाहौ मणयः सहाराः शीताः प्रदेहा व्यजनानिलश्च । शीतानि पानानि च गन्धवन्ति धारागृहं शीतमरीचिरोचिः ॥ धूमोऽञ्जनं नावनानि । नमस्त्रमोक्षो दाहश्च सूचीपरितोदनानि । रोम्नां कचानामपि कर्षणानि नखान्तपीड़ा दशनोपदंशः ॥ नासामुखद्वारमरुन्निरोधो विरेचनच्छर्दनलङ्घनानि । क्रोधो भयं दुःखकरी च शय्या कथा विचित्रा च मनोहराणि ॥ छाया नभोऽम्भः शतधौतसर्पिर्मृदूनि तिक्तानि च लाजमण्डः । जीर्णा यवाः लोहितशालयश्च कौम्भं हविर्मुद्गसतीनयूषाः ॥ धन्वोद्भवा मांसरसाश्च रागाः सषाड़वा गव्यपयः सिता च । पुराणकुष्माण्ड-पटोलमोचहरीतकीदाड़िमनारिकेलम् ॥ मधूकपुष्पाणि च तण्डुलीय मुपोदिकाम्नानि लघूनि चापि । प्रकृष्टनीरं सितचन्दनानि कर्पूरनीरं हिमवालुका च ॥ अत्युच्चशब्दोऽद्भुतदर्शनानि गीतानि वाद्यान्यपि चोत्कटानि । श्रमः स्मृतिश्चिन्तनमात्मबोधो धैर्य्यश्च मूर्च्छावति पथ्यवर्गः ॥

Deeds and diet salutary in moorchha' :—

sprinkling and pouring of water on the head and the face, taking dips in cold water, wearing necklaces made of gold and gems, smearing the body with cold unguents, treating the patient with breeze raised by hand-fans ; cold, cooling and perfumed drinks ; resorting to rooms cooled with water-spray issuing out of artificial founts, enjoying the rays of the moon, inhaling (smokes of jata'ma'nsi, etc.), collyrium, snuff, letting out of blood, burning some parts of the body, pricking the skin by means of needles, drawing by the hair, tortures caused

inside the nails, biting the skin of the patient, stopping inhaling of air by closing the mouth and the nostrils, purgation, vomiting, fasting, anger, fear, lying on discomfortable bed, hearing of strange and amusing speeches, living in shaded places, exposure to rain, rubbing the head with clarified butter, rubbed with water for hundred times ; soft food, bitters, paste prepared from paddy fried and divested of husks, barley and rice of red sha'li, as old as procurable, clarified butter of more than ten years' standing, soup of mudga and kala'ya, soup of meat of game-fowl, ra'ga, sha'raba (see page 117), cow's, milk, sugar, kushma'nda fruit of long standing, patola, banana, haritaki, pomegranates, cocoanut, madhuka flower, such pot-herbs as tanduliya, upodika', light food, good water, smearing the body with white sandal-paste, drinking of water perfumed with camphor, inhaling of camphor, hearing of loud sound, seeing of strange sights ; hearing of music, vocal, instrumental, and grotesque in character, physical exercise, exercise of memory, contemplation, knowledge of the soul, and patience.

मूर्च्छादिरोगेऽपथ्यानि ।

ताम्बूलं पत्रशाकानि दन्तघर्षणमातपम् । विरुद्धान्यन्नपानानि
व्यवायं स्वेदनं कटुम् ॥ तृड् निद्रयोर्वेगरोधं तक्रं मूर्च्छामयी त्यजेत् ॥

Articles of food-stuff and deeds injurious in moorchha' :—

betel leaves, pot-herbs, rubbing the teeth for cleansing, exposure to the sun's rays, food and drinks incongenial by combination ; sexual intercourse, fomentation, pungents, suppression of thirst and sleep, and butter-milk.

अथ सन्न्यास रोगः ।

अथ सन्न्यास-निदानम् ।

वाग्देहमनसां चेष्टामाक्षिप्यातिबला मलाः । संन्यस्यन्त्यबलं जन्तुं
प्राणायतनमाश्रिताः ॥ स ना सन्न्याससन्न्यस्तः काष्ठीभूतो मृतोपमः ।
प्राणैर्विमुच्यते शीघ्रं मुक्त्वा सद्यःफलां क्रियाम् ॥

Sannya'sa (malignant swoon.)

Its causes and indications.

This is a disease which attacks a weak man when a highly abnormal excess of va'yu, pittam, and kapha, as well as the other dirty matter in the body, have recourse to the vital parts of the body, and especially the heart and the respiratory system, and thereby stop the action of the vocal system, the external body, and of the mind, making the patient fall down as dead-like as a log of wood. Such a patient dies very soon, if not treated with such processes as are considered generally successful in such cases (such as pricking the body with needle, application of strong snuff, collyrium, etc.).

अथ सन्न्यासस्य मूर्च्छादिभ्यो भेदः ।

दोषेषु मदमूर्च्छाया गतवेगेषु देहिनः । स्वयमप्युपशाम्यन्ति संन्यासो
नौषधैर्विना ॥

Difference betmeen sannya'sa and moorchha', etc.

Victims of intoxication or fainting fit may recover their senses even without treatment, but a victim of sannya'sa can never regain his senses without instantaneous treatment

अथ सन्न्यास चिकित्सा ।

मुष्टियोगाः ।

(१) अञ्जनान्यवपीड़ाश्च धूमाः प्रधमनानि च । सूचीभिस्तोदनं शस्तं दाहः पीड़ा नखान्तरे ॥ लुञ्चनं केशलोम्नां च दन्तैर्दंशनमेव च । आत्मगुप्तावघर्षश्च हितस्तस्य प्रबोधने ॥ (२) कुर्य्याच्चैरन्डतैलेन रसचूर्णेन वा पुनः । रेचनं शिशुसन्न्यासे स्वेदस्तत्रोदरे हितः ॥ (३) क्रिमिजे शिशु-सन्न्यासे क्रिमीणां हरणं हितम् ॥

Treatment of sannya'sa.

Simple remedies.

(1) The following are efficacious in sannya'sa :—application of collyrium in the eyes, sniffing of the juice or decoction of suitable herbs, inhaling smoke of suitable drugs, such as jata'ma'nsi, blowing medicated snuff through a pipe into the nostrils; pricking the skin with needle, burning the skin, torture inside the nails, drawing of hair, biting the skin of the patient, and rubbing his skin with the skin of ba'nari seeds.

(2) In sannya'sa of children, purgation by castor oil or by powdered rasa-karpuram, and fomentation in the belly are efficacious.

(3) In sannya'sa of children due to worms, these should be removed by proper treatment.

सन्न्यासरोगे रसप्रयोगः पथ्यापथ्यविधिश्च मूर्च्छारोगवत् ।

Iatro-chemical remedies in Sannya'sa.

The same as in moorchha'.

Diet, etc, in Sannya'sa.

The same as in moorchha'.

अथ भ्रम-निद्रा-तन्द्रा-लक्षणम् ।

मूर्च्छा पित्ततमःप्राया रजःपित्तानिलाद् भ्रमः । तमोवातकफात् तन्द्रा निद्रा श्लेष्मतमोभवा ॥ चक्रवद्भ्रमतो गात्रं भूमौ पतति सर्व्वदा । भ्रमरोग इति ज्ञेयो रजःपित्तानिलात्मकः ॥ यदा तु मनसि क्लान्ते कर्मात्मानः क्लमान्विताः । विषयेभ्यो निवर्त्तन्ते तदा स्वपिति मानवः । इन्द्रियार्थेष्वसंवित्तिर्गौरवं जृम्भणं क्लमः । निद्रार्त्तस्येव यस्येहा तस्य तन्द्रां विनिर्दिशेत् ॥

Bhrama (Vertigo), Nidra' (Sleeping disease), and Tandra' (Drowsiness).

Their causes and symptoms.

Moorchha' (fainting fit) is due to pittam and tamas.* Vertigo is due to va'yu, pittam, and rajas. Drowsiness is due to tamas, va'yu, and kapha; and sleep is due to kapha and tamas.

In vertigo, the whole body, and especially the head, appear to reel. Eevery thing, outside the patient, also appears to whirl round him. At the time he feels this sensation, he is unable to stand steadily on his legs.

In sleep, the fatigue of the mind is followed by the fatigue of the sense-organs and their consequent withdrawal from the objective world.

In drowsiness, there is absence of perception of the objective world, appearance of heaviness of the body, yawning, fatigue, and the other characteristics of sleep.

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* Indian philosophers attribute three different properties to mind, viz. sattwa (refinement, sobriety, wisdom, and consciousness), rajas (excitement, activity, and egoism), and tamas (ignorance and absence of consciousness).

अथ भ्रम-चिकित्सा ।

शतावरीवलामूलद्राक्षासिद्धं पयः पिवेत् । ससितं भ्रमनाशाय बीजं वाट्यालकस्य वा ॥ पिवेद् दुरालभाक्वाथं सघृतं भ्रमशान्तये । त्रिफलायाः प्रयोगो वा प्रयोगः पयसोऽपि वा ॥ रसायनानां कौम्भस्य सर्पिषो वा प्रशस्यते ॥ शुण्ठीकृष्णाशताह्वानां साभयानां पलं पलम् । गुड़स्य षट्-पलान्येषा गुड़िका भ्रमनाशिनी ॥ ताम्रं दुरालभाक्वाथैः पीतन्तु घृत-संयुतम् । निवारयेद् भ्रमं शीघ्रं संशयोऽत्र न विद्यते ॥

Treatment of Vertigo.

Simple remedies.

(1) Vertigo is cured by drinking (*a*) milk boiled with roots of shata'bari, roots of bala', and raisins, and mixed with sugar; or (*b*) seeds of bala', or (*c*) decoction of dura'labha' mixed with clarified butter, (*d*) decoction of triphala', or (*e*) milk.

(2) Use of medicines called rasa'yanam (those which not only cure diseases but do away with senile decay also), or rubbing the head with clarified butter of ten years' standing may also be prescribed. It should also be drunk.

(3) Four tola's, each, of shunthi, pippali, shata-puspa', and haritaki, and twenty four tola's of molasses are to be rubbed together, and made into pills (half a tola' in weight, each). This medicine cures vertigo.

(4) Incinerated copper, mixed with decoction of dura'labha' and clarified butter, is to be taken for the cure of vertigo.

Iatro-chemical remedies in vertigo.

The same as in moorchha'.

Dietary, etc., in bhrama are the same as in moorchha'.

अथ निद्रातन्द्रा-चिकित्सा ।

(१) तुरङ्गलालालवणोत्तमेन्दुमनःशिलामागधिकामधूनि । नियोज्य तान्यञ्जनि विनिश्चितानि तन्द्रां सनिद्रां विनिवारयन्ति ॥ (२) शिरीषवीजं लशुनं पिप्पलीं लवणोत्तमम् । मनःशिलाञ्च मधुना श्लक्ष्णं यत्नेन मर्द्दयेत् ॥ तस्याञ्जनेन तन्द्राशु सनिद्रा विनिवर्त्तते ॥ (३) तन्द्रिणं सुखशय्यायां प्रकामं स्वापयेद् भिषक् ।

Treatment of sleepiness and drowsiness.

Simple remedies.

(1) Both the diseases are cured by the application in the eyes of a collyrium prepared from (1) horse's saliva, rock-salt, camphor, manas-shila', pippali, and honey, all pestled together, or (2) seeds of shirisha, garlics, pippali, rock-salt, and realgar, all finely powdered and pestled together. (3) One suffering from drowsiness should be allowed to sleep, as much as one can, on a comfortable bed.

निद्रातन्द्रारोगे रसप्रयोगः पथ्यापथ्यविधिश्च मूर्च्छारोगवत् ।

Iatro-chemical remedies and Dietary in sleepiness and drowsiness are the same as in swoon.

अथापस्माररोगाधिकारः ।

अथापस्मार-निदानम् ।

चिन्ताशोकादिभिर्दोषाः क्रुद्धा हृत्स्रोतसि स्थिताः । कृत्वा स्मृतेरपध्वंसमपस्मारं प्रकुर्वते ॥ तमःप्रवेशसंरम्भदोषोद्रेकहृतस्मृतेः । अपस्मार इति ज्ञेयो गदो घोरश्चतुर्विधः ॥ हृत्कम्पः शून्यता स्वेदो ध्यानं मूर्च्छा प्रमूढ़ता । निद्रानाशश्च तस्मिंश्च भविष्यति भवत्यथ ॥ कम्पते प्रदशेद्दन्तान् फेनोद्वामी श्वसित्यपि । परुषारुणकृष्णानि पश्येद्रूपाणि चानिलात् ॥ पीतफेनाङ्गवक्त्राक्षः पीतासृग्रूपदर्शकः । सतृष्णोष्णानलव्याप्तलोकदर्शी च पैत्तिकः ॥ शुक्लफेनाङ्गवक्त्राक्षः शीतहृष्टाङ्गजो गुरुः । पश्येच्छुक्लानि रूपाणि श्लैष्मिको मुच्यते चिरात् ॥ सर्वैरेतैः समस्तैश्च लिङ्गैर्ज्ञेयस्त्रिदोषजः ॥

Apasma'ra (Epilepsy).

Its causes and symptoms.

Owing to an excess of worry, grief, etc, the three doshas get vitiated and attack the heart, and thus destroy memory, resulting in what is called apasma'ra (epilepsy). This disease is to be diagnosed by the following symptoms :—(1) gradual loss of consciousness, (2) violent and automatic movements of the arms, feet, etc, and (3) loss of memory due to an excess of the three doshas. This disease is of four different kinds, (according as it is due to (*a*) v'ayu, (*b*) pittam, (*c*) kapha, and (*d*) a combination of the three.) An epileptic fit is generally preceded by palpitation of the heart, feeling of emptiness on all sides, perspiration, exceeding thoughtfulness, swoon, distraction, and insomnia.

(1) *Epilepsy due to va'yu.*

In this disease, the patient trembles, forcibly sets one set of teeth against the other, vomits foam-like saliva, breathes quickly, and appears to see hallucinations (unreal forms), rough in shape, and of reddish black colour.

(2) *Epilepsy due to pittam.*

In this disease, the foam-like substance vomited by the patient, his skin, face, and the eyes are of yellow colour. He sees unreal forms, yellow or blood-red in colour. He becomes thirsty, feels a sensation of heat, and appears to see every thing all around him surrounded with fire.

(3) *Epilepsy due to kapha.*

In this disease, the foam vomited by the patient, his skin, face, and eyes are white, cold, with the hairs standing on ends, and heavy. He sees unreal forms, white in colour. It takes a good deal of time to recover from such a fit.

(4) *Epilepsy due to the three doshas combined.*

All the symptoms, stated above, combine in this disease.

अथापस्मार-चिकित्सा ।

मुष्टियोगाः ।

(१) वातिकं वस्तिभिः प्रायः पैत्तं प्रायो विरेचनैः । श्लैष्मिकं वमनप्रायैरपस्मारमुपाचरेत् ॥ (२) मनोह्वा तार्क्ष्यजश्चैव शकृत् पारावतस्य च । अञ्जनं हन्त्यपस्मारमुन्मादञ्च विशेषतः ॥ (३) यष्टिहिङ्गुवचावक्र-शिरीषलशुनामयैः । साजामूत्रैरपस्मारे सोन्मादे नावनाञ्जने ॥ (४) निगुण्डीभववन्दाक-नावनस्य प्रयोगतः । उपैति सहसा नाशमपस्मारो महागदः ॥

(५) कपिलानां गवां मूत्रं नावनं परमं हितम् । श्वशृगालविड़ालानां सिंहादीनाञ्च शस्यते ॥ (६) पुष्योद्धृतं शुनः पित्तमपस्मारघ्नमञ्जनम् । तदेव सर्पिषा युक्तं धूपनं परमं स्मृतम् ॥ (७) चूर्णैः सिद्धार्थकादीनां भक्षितैरथवापि तैः । गोमूत्रपिष्टैः सर्वाङ्गलेपैः शाम्यत्यपस्मृतिः ॥ (८) तैलेन लशुनं सेव्यं पयसा च शतावरी । ब्राह्मीरसश्च मधुना सर्वापस्मारभेषजम् ॥ (९) यः खादेत् क्षीरभक्ताशी माक्षिकेण वचारजः । अपस्मारं महाघोरं सुचिरोत्थं जयेद् ध्रुवम् ॥ (१०) कुष्माण्डकफलोत्थेन रसेन परिपेषितम् । अपस्मारविनाशाय यष्ट्याह्वं स पिवेत् त्र्यहम् ॥ (११) मांस्यास्तु नावनाद् धूमादशनाच्च महागदः । अपस्मारश्चिरोत्थोऽपि सद्य एव विनश्यति ॥ (१२) कायस्थान् शारदान् मुद्गान् मुस्तोशीरयवांस्तथा । सव्योषान् वस्तमूत्रेण पिष्ट्वा वर्त्तिं प्रकल्पयेत् ॥ अपस्मारे तथोन्मादे सर्पदष्टे गरार्दिते । विषपीते जलमृते चैताः स्युरमृतोपमाः ॥ (१३) श्वेतापराजितावीजं विजयावीजमेव च । नरमूत्रेण संपिष्य नस्यं दद्याद्भिषग्वरः ॥ (१४) श्वेतापराजितावीजं कर्णे वद्धा सदा वुधः । निर्गुण्डीमूलकं जग्ध्वा ह्यपस्मराद्विमुच्यते ॥

Treatment of epilepsy.

Simple remedies.

(1) Epileptic fits due to va'yu, pittam, and kapha should be treated with application of douches, purgations, and vomiting, respectively.

(2) Epilepsy and, especially, insanity, are cured by the application in the eyes of a collyrium prepared from realgar, rasa'njana (yellow stibnite), and stool of pigeons.

(3) A combination, in equal quantities, of the following, used as a snuff or collyrium, cures epilepsy and insanity :—jastimadhu, hingu, bacha', tagarapa'dika', seeds of shirisha, garlics, and kustha, all pestled together with goats' milk.

(4) The juice of the leaves of the parasite which grows on a nirgundi tree cures epilepsy quickly, if used as a snuff.

(5) Urine of each of the following animals, used as a snuff, is efficacious in epilepsy :—calf of yellowish colour, dog, jackal, cat, and lion.

(6) Dog's bile, taken out (by killing it) at a time when the moon is in the constellation named "pushya'" (a star in the sign named "Cancer"), cures epilepsy, if used as a collyrium. An epileptic patient may also be cured by inhaling the smoke issuing out of the very same material, mixed with clarified butter, and burnt.

(7) Epilepsy is cured by white mustard, powdered and taken internally, or pestled with cows' urine and smeared all over the body.

(8) All sorts of epilepsy are cured by taking (a) garlics pestled with oil, or (b) roots of shata'bari pestled with milk, or (c) juice of bra'hmi mixed with honey.

(9) Even epilepsies of long standing may be cured by taking powdered bacha', mixed with honey, the diet being only boiled rice and milk.

(10) Epilepsy is pacified, if the patient takes, for three days, jastimadhu pestled with the juice of kushma'nda.

(11) Epilepsy is quickly cured by taking internally, as well as sniffing and inhaling the smoke, of jata'-ma'nsi.

(12) Equal quantities of nirgundi, mudga grams harvested in sharat (corresponding to 15th of August to 15th of October), musta', ushira, barley, and trikatu are to be pestled with goat's urine, made into pills, and dried. A little of this pill is to be rubbed (with honey) and applied in the eyes as a collyrium. Such a treatment acts as a nectar in apasma'ra, insanity, snake-bite, affection with artificial poisons (see page 292, Vol. III), drinking of poison, and loss of conciousness by drowning.

(13) Epilepsy is cured by the seeds of white apara'jita' or bhanga', pestled with man's urine and used as a snuff.

(14) Epilepsy is cured by keeping seeds of white apara'jita' bound with the ears, and by taking, internally, roots of nirgundi.

अपस्मारे रसप्रयोगः ।

ब्राह्मी पर्पटी रसः ।

पर्पटीरसगुञ्जे द्वे ब्राह्मीरससमन्विते । खादयेद्रोगिणं वैद्योऽपस्मारानिलशान्तये ॥

Iatro-chemical remedies in Apasma'ra.

Bra'hmi Parpati rasa.

Apasma'ra is cured by taking two ractis, a day, of parpati rasa (see page 166, Vol. IV), pestled with a few drops of honey and juice of leaves of bra'hmi.

शंखपुष्प्यादि रसः ।

शंखपुष्पीवचाब्राह्मीकुष्ठकैलारसैः सह । सूतभस्मप्रयोगोऽयं रक्तिकाद्वयमानतः । सर्वापस्मारनाशाय महादेवेन भाषितः ॥

Shankha-puspya'di rasa.

All sorts of apasma'ra are cured by taking incinerated mercury, in doses of two ractis, a day, mixed with the decoction of the following :—shankhapuspi, bacha', bra'hmi, kustha, and ela' (each $\frac{2}{5}$ tola' in weight, to be boiled with 32 tola's of water and reduced to 8 tola's).

इन्द्रब्रह्म रसः ।

मृतसूताभ्रकं तीक्ष्णं तारं ताप्यं विषं समम् । पद्मकेशरसंयुक्तं दिनैकं मर्दयेद् द्रवैः ॥ स्नुह्यग्निविजयैरण्डवचानिष्पावशूरणैः । निर्गुण्ड्याश्च द्रवैर्मर्द्यं तद्गोलं पाचयेत् पुनः ॥ कंगुनीसर्षपोत्थेन तैलेन

गन्धसंयुतम् । ततः पक्त्वा समुद्धृत्य चणमात्रवटीकृतः ॥ इन्द्रब्रह्मरसो नाम भक्षयेदार्द्रकद्रवैः । दशमूलकषायञ्च कणायुक्तं पिबेदनु । अपस्मारं जयत्याशु यथा सूर्योदये तमः ॥

Indra-brahma rasa.

Equal quantities of incinerated mercury, mica, steel, silver, copper-pyrites, aconite, and petals of lotus flower are to be rubbed together, for one day, each, with the juices of the following :—snuhi, chitraka, bhanga', eranda, bacha', nispa'ba (shimbi), shurana, and nirgundi. The compound is then to be rubbed with an equal quantity of sulphur, and oils extracted from the seeds of jyotismati creeper and mustard seeds. The lump, thus formed, is then to be heated by putam. Pills are then to be made, three ractis in weight, each, to be taken with the juice of ginger. Decoction of dasha-mulam, mixed with six ractis of powdered pippali, is to be drunk after taking the medicine. This is a very good medicine for apasma'ra.

भूतभैरव रसः ।

मृतसूताभ्रलौहश्च तालं गन्धं मनःशिला । रसाञ्जनञ्च तुल्यांशं नरमूत्रेण मर्दयेत् ॥ तं गोलं द्विगुणं गन्धं लौहपात्रे क्षणं पचेत् । पञ्चगुञ्जामितं खादेदपस्मारहरं परम् ॥ हिङ्गु सौवर्चलं व्योषं नरमूत्रेण सर्पिषा । कर्षमात्रं पिबेच्चानु रसोऽयं भूतभैरवः ॥

Bhuta-bhairava-rasa,

Equal quantities of incinerated mercury, mica, iron, orpiment, sulphur, realgar, and yellow stibnite (rasa'njana) are to be rubbed together with man's urine, and mixed with sulphur, double in quantity of the whole of the compound. The whole thing is then to be heated in an iron cauldron for a few minutes. This medicine cures apasma'ra, if taken in doses of five ractis, a day.

One tola', in weight, of the following, combined, is to be taken, after taking the first named medicine :—hingu, nitre, and trikatu, (each, equal in quantity, i.e., ⅓ of a tola', in weight), pestled with man's urine and clarified butter.

चतुर्भुज रसः ।

मृतसूतस्य भागौ द्वौ भागैकं हेमभस्मकम् । शिलाकस्तूरिका तालं प्रत्येकं हेमतुल्यकम् ॥ सर्वं खल्लतले क्षिप्त्वा कन्यया मर्द्दयेद्दिनम् । एरण्डपत्रैरावेष्ट्य धान्यराशौ दिनत्रयम् ॥ संस्थाप्य च तदुद्धृत्य सर्व-रोगेषु योजयेत् । एतद्रसायनश्रेष्ठं त्रिफलामधुमर्द्दितम् ॥ तद्यथाग्नि-बलं खादेद् वलीपलितनाशनम् । अपस्मारे ज्वरे कासे शोषे मन्दानले क्षये ॥ हस्तकम्पे शिरःकम्पे गात्रकम्पे विशेषतः । वातपित्तसमुत्थांश्च कफजान् नाशयेद् ध्रुवम् । चतुर्भुजरसो नाम चोन्मादस्य विनाशनः ॥

Chaturbhuja rasa.

Two parts of incinerated mercury, and one part of gold, realgar, musk, and orpiment, are to be rubbed together for one day with the juice of kanya' and made into a lump, which is to be wrapped up in leaves of eranda, and kept hidden in a heap of paddy for three days. It is then to be taken out, powdered, and taken in doses of one racti, each, rubbed with honey and powdered triphala'. A regular use of this medicine does away with all the diseases and senile decay. It cures, especially, apasma'ra (and unma'da), fever, cough, waste, dyspepsia, consumption, shaking of the hands, head, and other parts of the body.

महारुद्र रसः ।

रसगन्धशिलातुत्थकान्तहेमाब्धिफेनकम् । रजनीतेजनीबीजं कर्षमात्रं पृथग्युतम् ॥ निम्बुद्रवाद्रं तेन वै लिप्तां ताम्रपलोन्मिताम् । पात्रीं न्युब्जां

सुभाण्डान्तारुद्ध्वा खर्परके धृताम् ॥ भस्मनापूर्य भाण्डान्तर्धृत्वाऽधो द्विनिशं पचेत् । स्वाङ्गशीतं विचूर्ण्याथ रसोऽपस्मारनाशनः ॥ वल्लमस्योद्दये दद्याद्वचाव्योषविडङ्गयुक् । अनुपेयमजामूत्रं ततोऽर्द्धप्रहरे गते ॥

Maha'rudra rasa.

One tola', each, of mercury, sulphur, copper-sulpphate, ka'nta iron (load-stone), gold, samudra-phena (sepia officinalis), haridra', and seeds of tejani (murba') are to be rubbed together with lemon juice, and made into a paste, with which is to be smeared the inner surface of a small pot made of four tola's of pure and thin copper foil. This pot is then to be kept inside an earthen vessel, the mouth of the former being kept downwards. The vacant space inside the earthen vessel is then to be filled up with ashes, and the mouth of the vessel is to be closed by means of an earthen basin with mud and rags. When dried, the vessel is to be placed upside down upon fire, and heated for two days. When cooled, the copper pot is to be taken out, and powdered. This medicine cures apasma'ra, if taken, in doses of three ractis, with honey, bacha', trikatu, and biranga. A little of goats' urine is to be drunk, one and half hour after taking this medicine.

अपस्माररोगे पथ्यानि ।

आश्वासनत्रासनबन्धनानि भयानि दानानि च हर्षणानि । धूपो दमो विस्मरणं प्रदेहः शिराव्यधः संशमनञ्च सेकः ॥ आश्चर्यकर्माणि च धूमपानं धीधैर्यसत्त्वात्मनिवेदनानि । अभ्यञ्जनं स्नापनमासनञ्च निद्रा सुशीतान्यनुलेपनानि ॥ गोधूममुद्गारुणशालयश्च धारोष्णदुग्धं शतधौतसर्पिः । घृतं नवीनञ्च पुरातनञ्च कूर्मामिषं धन्वरसा रसालम् ॥ पुराणकुष्माण्डफलं पटोलं ब्राह्मीदलं वास्तुकतण्डुलीयम् । खराश्वमूत्रं

गगनाम्बु पथ्या सुवर्णचूर्णानि च नारिकेलम्। द्राक्षा कपित्थं पनसश्च वैद्यैर्विधेयमपस्मृतिकेषु पथ्यम् ॥

Diet and deeds salutary in Apasma'ra.

consolation, threat, binding hand and feet, terrifying, presentation of gifts to patient, cheering up of patient, inhaling of smoke of burnt incenses, physical restraint put upon the activities of the patient, trying to forget unpleasant experiences, smearing the body with suiatble unguents, letting out of blood through arteries, suitable medicines, pouring of cold water on the head and other parts of the body, wonderful feats shown before the patient, smoking of suitable drugs, explaining to the patient the nature of intelligence, patience, pure consciousness, and soul ; rubbing the whole body with oil (begining from the feet and ending with the head), taking baths, sitting in postures (such as padma'sana) recommended by works on the yoga philosophy, sleeping, cold unguents, wheat, mudga-grams, rice prepared from red sha'li paddy, drinking of milk of a cow as soon as it is milked (without boiling or cooling it, and while it is still hot) ; rubbing the head and the other parts of the body with clarified butter rubbed with water, for a hundred times ; taking of food prepared with fresh clarified butter, the same of many years' standing for the purpose of rubbing the body with, as well as for preparation of food ; meat of tortoise and game birds, mango, and kusma'nda fruit, patola, leaves of bra'hmi, ba'stuka, tanduliya, drinking of urine of asses and horses, rain-water, haritaki, incinerated gold (in doses of one racti, a day), cocoanut, raisins, kapittha fruit, and jack fruits.

अपस्माररोगेऽपथ्यानि ।

मद्यं विरुद्धाशनमुष्णभोजनं निद्राक्षुधातृट्कृतवेगधारणम्। व्यवाय-

माषाढ़फलं कठिल्लकं शाकानि पत्रप्रभवाणि सर्वशः ॥ तिक्तानि बिम्बीश्च भिषक् समादिशेदुन्मादरोगोपहतेषु गर्हितम ॥

Articles of food-stuff and deeds injurious in apasma'ra :—

wine, food injurious by combination, taking hot food and drinks, suppression of calls of nature in respect of sleep, hunger, and thirst ; sexual intercourse, ripe palm fruit, betel-nut, all sorts of pot-herbs, bitters, and bimbi fruit.

अथोन्मादाधिकारः ।

अथोन्माद-निदानम् ।

मदयन्त्युद्धता दोषा यस्मादुन्मार्गमागताः। मानसोऽयमतो व्याधिरुन्माद इति कीर्त्तितः ॥ स चाप्रवृद्धस्तरुणो मदसंज्ञां बिभर्त्ति च ॥ एकैकशः सर्वशश्च दोषैरत्यर्थमूर्च्छितैः ॥ मानसेन च दुःखेन विषेण प्रेतसंक्रमैः। उन्मादः सप्तसंख्यश्च स्मरोन्माद स्तथाष्टमः ॥ प्राक् पञ्चके यानि निदानकानि तान्येव पूर्वं कथितानि पश्चात्। विषादिजानां विषयं ब्रवीमि ॥ मदं स्मरोत्थं ललनागदो वै ॥ विरुद्धदुष्टाशुचिभोजनानि प्रधर्षणं देवगुरुद्विजानाम्। उन्मादहेतुभयहर्षपूर्वो मनोऽभिघातो विषमाश्च चेष्टाः ॥ तैरल्पसत्त्वस्य मलाः प्रदुष्टा बुद्धेर्निवासं हृदयं प्रदूष्य। स्रोतांस्यधिष्ठाय मनोवहानि प्रमोहयन्त्याशु नरस्य चेतः ॥ धीविभ्रमः सत्त्वपरिप्लवश्च पर्याकुला दृष्टिरधीरता च। अबद्धवाक्त्वं हृदयञ्च शून्यं सामान्यमुन्मादगदस्य लिङ्गम् ॥ रुक्षाल्पशीतान्नविरेकधातुक्षयोपवासैरनिलोऽतिवृद्धः। चिन्तादिदुष्टं हृदयं प्रदूष्य बुद्धिं स्मृतिञ्चाप्युपहन्ति शीघ्रम् ॥ अस्थानहास्यस्मितनृत्यगीतवागङ्गविक्षेपण-

रोदनानि। पारुष्यकार्श्यारुणवर्णताश्च जीर्णे बलश्चानिलजस्य रूपम्॥ अजीर्णकट्वम्लविदाहिशीतैर्भोज्यैश्चितं पित्तमुदीर्णवेगम्। उन्मादमत्युग्रमनात्मकस्य हृदि स्थितं पूर्ववदाशु कुर्य्यात्॥ अमर्षसंरम्भविनग्नभावाः सन्तर्जनातिद्रवणौष्ण्यरोषाः। प्रच्छायशीतान्नजलाभिलाषः पीता च भाः पित्तकृतस्य लिङ्गम्॥ सम्पूरणैर्मन्दविचेष्टितस्य सोष्मा कफो मर्म्मणि संप्रदुष्टः। बुद्धिं स्मृतिञ्चाप्युपहत्य चित्तं प्रमोहयन् संजनयेद्विकारम्॥ वाक्चेष्टितं मन्दमरोचकश्च नारीविविक्तप्रियता च निद्रा। छर्द्दिश्च लाला च बलञ्च भुक्ते नखादिशौक्ल्यञ्च कफात्मके स्यात्॥ यः सन्निपातप्रभवोऽतिघोरः सर्व्वैः समस्तैः स च हेतुभिः स्यात्। सर्व्वाणि रूपाणि बिभर्त्ति तादृग् विरुद्धभैषज्यविधिर्विवर्ज्यः॥ चौरैर्नरेन्द्रपुरुषैररिभिस्तथान्यैर्वित्रासितस्य धनबान्धवसंक्षयाद्वा। गाढं क्षते मनसि च प्रियया रिरंसो र्जायेत चोत्कटतमो मनसो विकारः॥ चित्रं ब्रवीति च मनोऽनुगतं विसंज्ञो गायत्ययं हसति रोदिति चापि मूढः। रक्तेक्षणो हतबलेन्द्रियभाः सुदीनः। श्यावाननो विषकृतेऽथ भवेद्विसंज्ञः॥ अवाक्शी वाप्युदक्शी वा क्षीणमांसबलो नरः। जागरूको ह्यसन्देहमुन्मादेन विनश्यति॥ अमर्त्यवाग्विक्रमवीर्य्यचेष्टो ज्ञानादिविज्ञानबलादिभिर्यः। उन्मादकालोऽनियतश्च यस्य भूतोत्थमुन्मादमुदाहरेत् तम्॥

Unma'da (Insanity)

Its causes and indications.

An abnormal excess of the three doshas make their way upwards through improper channels (causing an obstruction of the sense-carrying passages), resulting in the unsoundness of the mind. This is a mental disease, and is called insanity. In its primary and undeveloped stage, it is called *mada* (distraction).

Insanity is of eight different kinds, according as it is due to an abnormal excess of (1) va'yu, (2) pittam, (3) kapha, (4) a combination of these three, and to (5) mental agony, (6) poison, (7) influence of evil spirits, and (8) intense sexual desire.

The following are the causes of the disease, in the first five cases :—

taking of food, impure, defective (not properly boiled, etc.), and injurious by combination (see page 9, vol. IV), insulting of objects of reverence, mental shock due to fear and exultation, and improper activities (such as indulgence in endurance swimming). In people of low vitality, the deranged doshas, as well as the other dirts, are vitiated by the causes enumerated above, with the result that the heart, which is the seat of intelligence, as well as the sense-carrying passages, are affected thereby, leading quickly to the distraction of the mind. The following are the gereral symptoms of insanity :—bewilderment, unsteadiness of mind, agitated appearance of eye-sight, impatience, incoherent speech, and vacantness of the heart.

Insanity due to va'yu.

An abnormal excess of va'yu, due to taking of food, coarse (not softened with fatty substance), insufficient, and cold; waste of the dha'tus (chyle, blood, etc.), and fasting, vitiates the heart, already disturbed by excess of contemplation, worry, etc., and thereby quickly weakens intelligence, memory, and imagination. These are the symptoms of insanity due to va'yu :—laughing, smiling, dancing, singing, speaking, physical activities, and crying, at improper places and hours ; roughness, emaciation, and reddishness of the skin ; and increase of strength after digestion of food.

Insanity due to pittam.

Pittam in the heart of a man, ignorant or unmindful of the rules for the keeping of his own health, gets increased and

turbulent by his taking food, of any one of the following description :—not well-digested, pungent, sour, and bida'hi (see page 7, vol. IV). Pittam, thus vitiated, causes insanity of a violent nature. The following are the symptoms of such an insanity :—impatience, good deal of physical activity, putting off worn clothes, loudness of voice in a threatening attitude, running, hotness of the skin, anger ; desire for a shady place, cold food, and cold drinks ; and yellowishness of the body.

Insanity due to kapha.

If a man who takes no physical exercise, sits idle, and is in the habit of taking too much of food, his kapha in the heart, combined with pittam, gets vitiated, which destroys his intelligence, memory, and imagination, leading to insanity.

The following are the symptoms of this disease :—very little desire to speak, aversion to food, love for women, love for solitude, sleep, vomiting, discharge of saliva, increase of strength just after taking meal, and whiteness of the nails.

Insanity due to combination of the three doshas.

The causes of this disease are the combination of all the causes mentioned above. Its indications are also a combination of all the indications mentioned above. This disease defies treatment, (on account of impracticability of making the patient take medicines and follow the prescribed directions properly), and is therefore to be given up by the physician.

Insanity due to mental agony.

This is due to threats received from such agencies as thieves, officials of the king, and enemies; loss of riches and friends, and disappointment in love affairs. Divested of intelligence, the diseased divulges strange secrets of the mind, sings, laughs, and laments.

Insanity due to poison.

In this disease, the eyes of the patient grow red. He loses his strength, sense-organs, and physical lustre. He presents an appearance of pitiableness. His face is blackish red, and he loses his conciousness altogether.

The insane who keeps his face always upwards or downwards, has lost much of his flesh and strength, and keeps always awake (without sleep), is sure to die very soon.

Insanity due to evil spirits.

In this disease, the patient acquires power of speech, courage, strength, and activities of a superb character, and his fits are incapable of being controlled by any kind of knowledge, science, physical strength, or skill (simply because the disease is due to causes over which human beings have no control.)

Insanity due to intensity of sexual desire (or nympho-mania).

It will be dealt with in its proper place along with the other female-diseases.

अथोन्मादरोग चिकित्सा ।

मुष्टियोगाः

(१)उन्मादे वातिके पूर्वं स्नेहपानं विरेचनम् । पित्तजे कफजे वान्तिः परो वस्त्यादिकः क्रमः ॥ यच्चोपदिश्यते किञ्चिदपस्मारचिकित्सिते । उन्मादे तच्च कर्त्तव्यं सामान्याद्दोषदूष्ययोः ॥ (२) सघृतं माषमण्डं वा पाययेद् घृतदुग्धकम् । (३) निम्बतैलं समुद्धृत्य स्वभ्यज्यापादमस्तकम् ॥ गुर्वन्नं प्रायशो दद्याच्छुष्कशाकं च वर्जयेत् । वद्ध्वापि रक्तयेत्तावद्या-

वच्छान्तिं न गच्छति ॥ माहेश्वराख्यधूपं च दापयेत् सततं निशि ॥ (४) दशमूलाम्बु सघृतं युक्तं मांसरसेन वा । ससिद्धार्थकचूर्णं वा पुराणं वैककं घृतम् । (उग्रगन्धं पुराणं स्याद्द दशवर्षस्थितं घृतम् । लाक्षारस-निभं शीतं प्रपुराणमतः परम् ॥) पुराणमथवा सर्पिः पिवेत् प्रातरतन्द्रितः । (५) श्वेतोन्मत्तस्योत्तरदिङ् मूलसिद्धंतु पायसम् । गुड़ाज्यसंयुतं हन्ति सर्वोन्मादांस्तु दोषजान् ॥ (६) कुष्माण्डवीजकल्कश्च मधुना दिवसत्रयम् । पोत्वोन्मादं महाघोरं व्यपहाय सुखी भवेत् ॥ (७) अपक्वचटको क्षीर-पीतोन्मादविनाशिनी । वद्धं सार्षपतैलाक्तमुत्तानञ्चातपे न्यसेत् ॥ (८) कृष्णामरिचसिन्धूत्थमधुगोपित्तनिर्मितम् । अञ्जनं सर्वभूतोत्थ-महोन्मादविनाशनम् ॥ (९) निम्बपत्रवचाहिङ्गुसर्पनिर्मोकसर्षपैः । डाकिन्यादिहरो धूपो भूतोन्मादविनाशनः ॥ (१०) शिरीषपुष्पं लशुनं शुण्ठो सिद्धार्थकं वचा । मञ्जिष्ठा रजनी कृष्णा वस्तमूत्रेण पेषयेत् । वटीच्छायासु शुष्का वा सा हिता नावनाञ्जने ॥

(११) माहेश्वर धूपः ।

श्रीवेष्टं दारूवाहलीकं मुस्ताकटुकरोहिणी । सर्षपा निम्बपत्राणि मदनस्य फलं वचा ॥ बृहत्यौ सर्पनिर्म्मोकः कार्पासास्थियवास्तुषाः । गोश्रृङ्गं खररोमाणि वर्हिपिच्छं विड़ालविट् ॥ छागरोमघृतं चैव वस्तमूत्रेण भावितम् । एष माहेश्वरो धूपः सर्व्वमदनिवारणः ॥

Treatment of insanity.

Simple remedies.

(1) In insaniiy, due to va'yu, jhe patient should be made, first of all, to drink fatty substances, such as clarified butter (fresh, old, or medicated, such as chaitasa ghritam, castor oil, etc.) In insanity due to pittam, the patient should be made to take purgatives, first. In insanity due to kapha,

he is to be made to vomit, first of all. Douches, snuffs, etc. may be prescribed later. The causes of epilepsy and insanity being of the same nature, methods of treatment of the former may also be adopted in the latter.

(2) The patient may be made to drink (a) a paste prepared from boiling ma'sha grams, mixed with clarified butter ; or (b) milk with clarified butter.

(3) Oil prepared from the seeds of nimba is to be rubbed well all over the body, the diet being heavy, excluding dry pot-herbs. The patient is also to be bound hand and feet, and smoke of ma'heshwara dhupa is to be inhaled by him, every night, till recovery.

(4) (a) Decoction of dasha-mulam (bilva, shyona'ka, ga'm-bha'ri, pa'tala', ganika'rika', sha'laparni. prishni-parni, brihati, kantaka'ri, and gokshura (½ of a tola', each,—total, two tala's, to be boiled with 32 tola's of water, and reduced to 8 tola's, by boiling by a mild heat in an earthen vessel), mixed with clarified butter, or (b) soup of meat mixed with powdered white mustard seeds, or (c) clarified butter of as many years' standing as procurable may be made to be drunk by an insane.

(5) All sorts of insanity are cured by taking pa'yasam (i.e. milk boiled with rice), boiled with the roots of dhatura' (one fonrth of a tola' in weight), and mixed with molasses and clarified butter.

(6) Insanity is cured by taking, for three days, pestled seeds of kushma'nda, mixed with honey.

(7) Raw meat of she-sparrow, pestled with milk, cures insanity. The body of the patient should be rubbed with mustard oil. He is then to lie down flatly in the sun.

(8) All sorts of insanity due to evil spirits are cured by the application in the eyes of the collyrium prepared from pippali, maricha, rock-salt, honey, and cow's bile.

(9) Inhaling the smoke of the following cures all sorts of insanity due to the influence of evil spirits and witches :—

leaves of nimba, bacha', hingu, dried skin of a snake, and mustard seeds.

(10) The following, used as a snuff or collyrum, cures insanity :—flower of shirisha, garlics, shunthi, white mustard, bacha', manjistha', haridra', and pippali, all pestled together with goats' urine.

Ma'heshwara dhupa.

(11) Equal quantities of shreebesta (exudation of sarala or pine tree), deva-da'ru, saffron, musta', katuki, mustard, leaves of nimba, madana fruit, bacha', brihati, kantaka'ri, dried skin of snake, cotton seeds, barley seeds, husks of paddy, cow's horn, fur of asses, tails of peacock, cats' stool, fur of goats, and clarified butter prepared from goats' milk are to be rubbed together, and subjected to bha'vana' with asses' urine. All sorts of insanity are cured by inhaling the smoke of this compound.

उन्मादरागे रसप्रयोगः।

उन्मत्तपर्पटी रसः।

पर्पटीरसगुञ्जे द्वे धत्तूराद्बीजपञ्चकम्। गोघृतेन च संयोज्य खादेदुन्मादशान्तये॥

Unmatta-parpati rasa

Two ractis, in weight, of parpati rasa and five seeds of dhathura are to be rubbed with clarified butter prepared from cow's milk. This is to be taken every day for the cure of insanity.

नाकुलो पर्पटी रसः।

पर्पटीरसगुञ्जे द्वे नाकुलीवीजपञ्चकम्। गोघृतेन तु संयोज्य खादेदुन्मादनाशनम्॥

Na'kuli parpati rasa.

Two ractis of parpati rasa and five seeds of na'kuli are to be rubbed, with clarified butter prepared from cow's milk, and taken every day for the cure of insanity.

कनकादि रसः।

त्रिदिनं कनकद्रावै महाराष्ट्रीरसैः पुनः। विषमुष्टिद्रवैः सूतं समुत्थाप्यार्कचक्रिकाम्॥ कृत्वा तप्तां सगन्धां तां युक्त्या वन्धनमाचरेत्। तत्समं कानकं वोजमभ्रकं गन्धकम् विषम्॥ मर्द्दयेत् त्रिदिनं सर्वं वल्लमात्रं प्रयोजयेत्। दोषोन्मादं द्रुतं हन्ति भूतोन्मादं विशेषतः॥

Kanaka'di rasa.

One part, each, of mercury, sulphur, and incinerated copper are to be rubbed together for three days, each, with the juice or decoction of the leaves of dhattura', maha'ra'stri, and kuchila' (nuxvomica), and made into a lump. This is to be heated by mild heat. When cooled, it is to be mixed with three parts, each, of seeds of dhattura', mica, sulphur, and aconite, and rubbed with water, for three days. Pills are then to be made, three ractis in weight, each. All sorts of insanity (except that due to poison and sexual desire) are cured by taking this medicine.

उन्मादगजकेशरी रसः।

सूतं गन्धं शिलातुल्यं स्वर्णवीजं विचूर्ण्य च। भावयेदुग्रगन्धायाः क्वाथे मुनिदिनैः पृथक्। रास्नाक्वाथेन सप्तैव भावयित्वा विचूर्णयेत्। रसः सञ्जायते नूनमुन्मादगजकेशरी॥ अस्य माषः ससर्पिष्को लीढ़ो हन्ति हठाद् गदम्। उन्मादाख्यमपस्मारं भूतोन्मादमपि ज्वरम्॥

Unma'da-gaja-keshari rasa.

Equal quantities of mercury, sulphur, realgar, and seeds of dhattura are to be rubbed together, and subjected to bhavana',

for seven days, each, with the juices of bacha', and ra'sna' and made into powder. This medicine cures insanity, including that due to the influence of evil spirits, epilepsy, and fever.

उन्मादभञ्जनरसः ।

त्रिकटु त्रिफला चैव गजपिप्पलिका तथा । विड़ङ्गञ्च देवदारु किरातं कटुकी तथा ॥ कन्टकारी च यष्टीन्द्र-यवं चित्रकमेव च । बला च पिप्पलीमूलं मूलञ्च वीरणस्य च ॥ शोभाञ्जनस्य वीजानि त्रिवृता चेन्द्रवारुणी । वङ्गं रूप्यमभ्रकञ्च प्रवालं समभागिकम् ॥ सर्वचूर्णसमं लौहं सलिलेन विमर्द्दयेत् । उन्मादमपि भूतोत्थमुन्मादं वातजं तथा ॥ अपस्मारं तथा कार्श्यं रक्तपित्तं सुदारुणम् । नाशयेदविकल्पेन रसश्चोन्मादभञ्जनः ॥

Unma'da Bhanjana rasa.

Equal quantities of trikatu, triphala', gaja-pippali, biranga, deva-da'ru, kira'ta-ticta, katuki, kantaka'ri, jastimadhu, seeds of kutaja, roots of chitraka, bala', roots of pippali, ushira, seeds of shobha'njana, roots of tribrit, indraba'runi, tin, silver, mica, and coral; and iron, equal in quantity to all the other materials combined, are to be rubbed together with water and made into pills, two ractis in weight, each. This medicine cures insanity due to va'yu and evil spirits, epilepsy, thinness, and hemeptosis.

भूतांकुश रसः ।

सूतायस्तारताम्रञ्च मुक्ता चापि समं समम् । सूतपादं तथा वज्रं तालं गन्धं मनःशिला ॥ तुत्थं शिलाञ्जनं शुद्धमहिफेनं रसाञ्जनम् । पञ्चानां लवणानाञ्च प्रतिभागं रसोन्मितम् ॥ भृङ्गराजचित्रावज्रीदुग्धेनापि विमर्द्दयेत् । दिनान्ते पिण्डितं कृत्वा रुद्ध्वा गजपुटे पचेत् ॥ भूतांकुशो रसो नाम नित्यं गुञ्जाद्वयं लिहेत् । आर्द्रकस्य रसेनापि भूतोन्माद-

निवारणः ॥ पिप्पल्याक्तं पिवेच्चानु दशमूलकषायकम् । स्वेदयेत् कटुतुम्ब्या च तीक्ष्णं रुक्षञ्च वर्जयेत् ॥ माहिषञ्च घृतं क्षीरं गुर्वन्नमपि भोजयेत् । अभ्यङ्गः कटुतैलेन हितो भूतांकुशे रसे ॥

Bhuta'nkusha rasa.

One part, each, of mercury, iron, copper, pearls, rock-salt, sa'mbara salt, sea-salt, bira salt, and sauvarchala salt: and one fourth part, each, of diamonds, orpiment, sulphur, realgar, copper-sulphate, bitumen, stibnite, opium, and rasa'njanam (yellow stibnite) are to be rubbed, for one day, with the juices of bhringara'ja, danti, and milk of snuhi, and made into a lump. This is to be dried and heated by Gajaputam. This medicine cures insanity due to the influence of evil spirits only. Dose, two ractis, a day, to be taken with honey and ginger juice. Decoction of dasha-mulam, mixed with powdered pippali, is to be drunk after taking the medicine. The body of the patient is to be fomented by heating a paste prepared from bitter ala'bu. Pungents, sours, and other things acrid in taste, as well as coarse (not softened with fat) food are to be avoided altogether. Milk of buffalo, clarified butter prepared from the same, and heavy food are to be given to the patient, and mustard oil is to be rubbed profusely all over his body.

निस्त्रैगुण्य रसः ।

हेम्ना शुद्धेन संपिष्टं दशमांशविषं रसम् । स्रोतोजं मर्द्दितं तोयैः शूलिनीदेवदालिजैः ॥ गन्धकस्य पचेत्तैले निस्त्रैगुण्यरसो मतः ।

Nistraigunya rasa.

One part, each, of gold, mercury, and black stibnite, and one tenth part of aconite are to be rubbed together with the juices of shulini (tulsi ?) and deva-da'li. The compound is then to be heated with sulphur oil (see page 141, vol. II), and made into pills. This medicine cures insanity.

सूतकप्रत्यय रसः।

त्रिलोहपिष्टस्रोतोजं सूष्ठित्रययुतम् रसम्। मर्द्दयेन् निखिलं तोयैः शूलिनीदेवदालिजैः॥ गन्धकस्य पचेत् तैले मृद्वग्निना यथाविधि। सूतकप्रत्ययाख्योऽसावुन्मादापस्मृती हरेत्॥

Sutaka pratyaya rasa.

Three parts of mercury are to be rubbed together with one part, each, of sulphur, orpiment, and realgar, and made into a black powder. With this is again to be rubbed three parts of triloha (see page 152, vol. III) already pestled with an equal quantity of black anjanam (stibnite). The whole thing is then to be rubbed with the juices of shulini (tulasi ?) and devad'li, and heated with sulphur oil (see page141, vol. II) by mild heat. This medicine cures epilepsy and insanity.

शर्व्वेश्वर रसः।

रसं नारङ्गमूलं च दन्ती पाठा पृथक् पृथक्। पलमेकं फेनपलमर्क-मूलं तथैव च॥ पलं मृगविषाणञ्च त्रिफला च पलत्रयम्। एतेषां क्वाथसंयुक्तं दिनानि त्रीणि मर्द्दयेत्॥ अम्लवेतससंयुक्तमर्कक्षीर-समन्वितम्। पञ्चपञ्चदिने तद्वद्मरोरससंयुतम्॥ त्रिसप्तदिवसं तद्वन्मर्द्दयेत् सिद्धमौषधम्। पिष्टं चित्रकनिष्क्वाथे वल्लत्रयनिषेवितम्॥ उन्मादापस्मृती हन्यादेष शर्वेश्वरो रसः॥

Sharbeshwara rasa.

Four tola's, each, of incinerated mercury, roots of orange, roots of danti, pa'tha', samudra-phenam, roots of arka, and incinerated horn of deer are to be rubbed together for three days with the decoction of twelve tolas' of triphala'. The compound is then to be rubbed for five days, each, with the decoction of amla-betasa and milk of arka. It is then to be

rubbed for twenty one days with the juice of durba' grass. This medicine cures insanity and epilepsy, if taken in doses of nine ractis, each, with the decoction of roots of chitraka (or trikatu, according to another text).

पथ्यापथ्यविधिः।

उन्मादरोगे पथ्यापथ्यविधिः।

अपस्मार रोगवत्।

Diet, etc. in insanity.

The same as in apasma'ra.

अथामवाताधिकारः।

आमवातनिदानम्।

विरुद्धाहारचेष्टस्य मन्दाग्नेर्निश्चलस्य च। स्निग्धं भुक्तवतो ह्यन्नं व्यायामं कुर्वतस्तथा॥ वायुना प्रेरितो ह्यामः श्लेष्मस्थानं प्रधावति। तेनात्यर्थं विदग्धोऽसौ धमनीः प्रतिपद्यते॥ वातपित्तकफैर्भूयो दूषितः सोऽन्नजो रसः। स्रोतांस्यभिष्यन्दयति नानावर्णोऽतिपिच्छिलः। जनयत्याशु दौर्ब्बल्यं गौरवं हृदयस्य च। व्याधीनामाश्रयो ह्येष आमसंज्ञोऽतिदारुणः। युगपत् कुपितावन्तस्त्रिकसन्धिप्रवेशकौ। स्तब्धं वा कुरुतो गात्रमामवातः स उच्यते॥ अङ्गमर्दोऽरुचिस्तृष्णा आलस्यं गौरवं ज्वरः। कत्यां व्यथा भवेन् नित्यं सन्धिषु श्वयथुर्भवेत्। उत्थानेऽप्य-समर्थत्वमपाकश्च विशेषतः॥ सर्बमेतत् परिज्ञेयमामवातस्य लक्षणम्॥ स कष्टः सर्वरोगानां यदा प्रकुपितो भवेत्। हस्तपादशिरोगुल्फत्रिक-जानूरुसन्धिषु॥ करोति सरुजं शोथं यत्र दोषः प्रपद्यते। स देशो

रुज्यतेऽत्यर्थं व्याविद्ध इव वृश्चिकैः ॥ जनयेत् सोऽग्निदौर्ब्बल्यं प्रसेकारुचि-गौरवम् । उत्साहहानिं वैरस्यं दाहञ्च बहुमूत्रताम् ॥ कुक्षौ कठिनतां शूलं तथा निद्राविपर्ययम् । तृट्च्छर्दिभ्रममूर्च्छाश्च हृद्ग्रहं विड़् विवद्धताम् । जाड्यान्त्रकूजमानाहं कष्टांश्चान्यानुपद्रवान् ॥ पित्तात् सदाहरागञ्च सशूलं पवनानुगम् । स्तिमितं गुरुकण्डुञ्च कफदुष्टं तमादिशेत् ॥

A'ma-ba'ta (Gout and Rheumatism)

Its causes and indications :—

If persons of low digestive power happen to take, generally, articles of food-stuff, injurious by combination (see page 9, Vol. IV), resort to unhealthy activities (such as physical and mental exercise in excess, sleeping in day-time, keeping late hours at night), remain idle, take physical exercise (without rest for the prescribed period of forty-eight minutes, at least) just after taking food cooked or mixed with fatty substance*, the a'ma or undigested part of the chyle is carried away by the v'ayu or wind (growing increasingly in the stomach in the shape of gas due to fermentation of food) and deposit at places where phlegm is accumulated. The a'ma is thus putrefied in contact with the phlegm and is then carried through the arteries. This makes the a'ma again come in contact with va'yu, pittam, and kapha, and turn more putrefied. It pollutes, then, the fluid-carrying passages, assumes various colours, turns slippery, and causes weakness and heaviness of the heart. It is the root-cause of several diseases, and is not easily to be destroyed. In case the two things stated above, viz. a'ma and va'yu, get turbulent, they simultaneously enter into the inner part of the hip-joint or causes numbness in some parts of the

* Physical exercise is ordinarily beneficial to those who take fatty food. What is objectionable is taking physical exercise before the fat is digested, partially at least. Physical exercise increases va'yu which evaporates the fat if undigested.

body, giving rise to what is called a'maba'ta or rheumatism. The following are the general symptoms of rheumatism :— pain in the body, aversion to food, thirst, lethargy, heaviness of the body, fever, constant pain in the waist, swelling of the joints, inability to stand up and move properly, and especially, loss of power of digestion. It is most painful in its malignant state. In proportion to its virulence, it causes pain accompanied with swelling in the arms, feet, head, heels, hip-joints, and the knee-joints. These parts ache bitterly as after scorpion-bite. The following also are the symptoms of this disease in its malignant state :—weakness of digesting power, discharge of water through the mouth and the nostrils, aversion to food, heaviness of the limbs, loss of enthusiasm, insipidity of taste, heating sensation, profuseness of urine, hardness of the abdomen, colic pain, reverse in the time of sleep (i.e. sleepiness in day time, and want of sleep at night), thirst, vomiting, vertigo, swoon, pain in the heart, constipation, inertness, rumbling noise in the intestines, a'na'ha (see page 386, vol. IV), and other painful symptoms.

In a'maba'ta, predominance of pittam, va'yu, and kapha causes, respectively :—(a) sensation of heat and redness of the skin, (b) colic pain, and (c) numbness, heaviness, and itches.

आमवात-चिकित्सा ।

मुष्टियोगाः ।

(१) लंघनं स्वेदनं तिक्तं दीपनानि कटूनि च । विरेचनं स्नेहनञ्च वस्तयश्चाममारुते ॥ (२) रुक्षः स्वेदो विधातव्यो वालुकापुटकैस्तथा । उपनाहाश्च कर्त्तव्या स्तेऽपि स्नेहविवर्जिताः ॥ (३) अहिंस्रा कैवुकं मूलं शिग्रूवल्मीकमृत्तिका । मूत्रेणैतानि संपिष्य चोपनाहाय कल्पयेत् ॥

(४) आमवाते पञ्चकोल-सिद्धं पानान्नमिष्यते। (५) आमवातगजेन्द्रस्य शरीरवनचारिणः॥ एक एव निहन्तासावेरण्ड-स्नेहकेशरी॥ (६) शटीविश्वौषधिकल्कं वर्षाभूक्वाथसंयुतम्। सप्तरात्रः पिबेज् जन्तु रामवातहरं परम्॥ (७) कर्षं नागरचूर्णस्य कांजिकेन पिबेत् सदा। आमवातप्रशमनं कफवातहरं परम्॥ (८) रसोनविश्वनिर्गुण्डीक्वाथमाहितः पिबेत्। (९) एरण्डतैलसंयुक्तां हरीतकीं भक्षयेन् नरो विधिवत्। आमानिलार्त्तियुक्तो गृध्रसीवृद्ध्यर्दितो नित्यम्॥

Treatment of Rheumatism.

Simple remedies.

(1) The following are to be resorted to in rheumatism :—fasting, fomentation, taking of bitters, pungents, and increasers of power of digestion ; purgation, drinking of castor oil or some such medicated oil as saindhaba'dya tailam, and application of douches.

(2) The following are efficacious in a'maba'ta :—fomentation, without rubbing with oil, by means of a heated bundle containing sand and such external application as stated below in (3).

(3) The following are to be taken in equal quantities, pestled together with cow's urine, and applied on that part of the body which is especially affected :—kokila'ksha, roots of kebuka, roots of shigru, and soil raised by white ants.

(4) Food or drinks boiled with two fifths of a tola' of each of the following, taken together, may be taken by the patient, for the cure of a'maba'ta :–pippali, roots of pippali, chavya, roots of chitraka, and shunthi.

(5) Drinking of castor oil alone cures rheumatism.

(6) Decoction of punarnava', mixed with shati and shunthi, pestled together, may be drunk every morning. This generally cures a'maba'ta in a week.

(7) One karsha (tola') of powdered shunthi, drunk every day with ka'nji, cures a'maba'ta and ailments due to an excess of va'yu and kapha.

(8) Decoction of garlics, shunthi, and nirgundi cures rheumatism.

(9) Powdered haritaki (in doses of one fourth of a tola', each) mixed with castor oil is to be drunk for some time, for the cure of rheumatism, sciatica, and hydrocele.

आमवाते रसप्रयोगः।

Iatro-chemical medicines in rheumation.

चन्द्रनाथ मोदकः।

शुण्ठीचूर्णस्य प्रस्थैकं यमान्याश्च पलाष्टकम्। जीरकस्य पलद्वन्द्वं धान्यकस्य पलद्वयम्॥ पलैकं शतपुष्पाया लवङ्गस्य पलं तथा। टङ्कणस्य पलं भृष्टं मरिचस्य पलं भवेत्॥ त्रिवृतात्रिफलाक्षारपिप्पलीनां पलं पलम्। शट्येलातेजपत्राणां चविकानां पलन्तथा॥ अभ्रं लौहं तथा वङ्गं प्रत्येकञ्च पलं पलम्। एतेषां सर्व्वचूर्णानां खण्डं दद्याद् गुणत्रयम्॥ घृतेन मधुना मिश्रं कर्षमात्रं तु मोदकम्। एकैकं भक्षयेत् प्रातर्घृतश्चानुपिबेत् पयः॥ शरीरं वीक्ष्य मात्रास्य युक्त्या वा त्रुटिवर्जनम्। आमवातप्रशमनः कटीग्रहविनाशनः॥ शूलघ्नो रक्तपित्तघ्नश्चाम्लपित्तविनाशनः। श्रीमता चन्द्रनाथेन गुरुणा भाषितं मयि॥ श्रीमद्गहननाथोहं कृतवान मोदकं शुभम्।

Chandra na'tha modaka.

One prastha (64 tola's) of powdered shunthi, thirty-two tola's of jama'ni, eight tola's, each, of jeera' and dhanya', four

tola's each, of satapuspa', lavanga, borax, maricha, tribrit, triphala', javaksha'ra, pippali, shati, ela', tejapatra, chavya, mica, iron, and tin, and refined molasses, three times in weight of all the above combined (i.e. 172 × 3 tola's)—all these are to be heated by a mild heat in an iron cauldron, till the whole thing turns into a semi-solid. It is then to be mixed with a suitable quantity of clarified butter. When cooled, a suitable quantity of honey is also to be mixed with it. It is now a kind of modaka (sweet medicine). This medicine cures a'maba'ta, sciatica, colic, hemeptosis, acidity, and biliousness, if taken in doses of one tola', a day, mixed with clarified butter. A little of water is to be drunk after taking this medicines.

आमवातारि रसः ।

रसगन्धकलौहाभ्रतुत्थटङ्कनसैन्धवान् । समभागैर्विचूर्ण्याथ चूर्ण-द्विगुणगुग्गुलुः ॥ गुग्गुलोः पादिकं देयं त्रिवृतामूलवल्कलम् । तत्समं चित्रकं देयं घृतेन वटिकां कुरु ॥ खादेन्माषद्वयञ्चैवं त्रिफलाजलयोगतः । रसोऽयमामवातारिः पाचको भेदको मतः ॥ आमवातं निहन्त्याशु गुल्म-शूलोदराणि च । यकृत्प्लीहोदराष्ठीलाः कामलां पाण्डुरोगकम् ॥ हलीमकं चाम्लपित्तं श्वयथुं श्लीपदार्बुदौ । ग्रन्थिशूलं शिरःशूलं वात-रोगञ्च गृध्रसीम् ॥ गलगण्डं गण्डमालां क्रिमिकुष्ठविनाशिनी । विद्रधिं गर्द्दभानाहावन्त्रवृद्धिञ्च नाशयेत् ।

A'maba'ta'ri rasa.

One part, each, of mercury, sulphur, iron, copper (or mica according to a different text), copper-sulphate, borax, and rock-salt; fourteen parts of purified guggulu, and three and half parts, each, of the bark of the roots of trivrit and chitraka are to be rubbed together with clarified butter. This medicine cures a'maba'ta, if taken in doses of twelve ractis, a day, with

the decoction of triphala'. It is digesting and serves as a purgative. It also cures gulma, shula, diseases affecting the belly (including enlargement of spleen, liver, and astheela'), jaundice, anemia, acidity, swelling, philaria, tumour, pain in the joints and in the head, paralysis, sciatica, goitre, scrofula, worms, leprosy, boils, gardabha, a'na'ha, and hernia.

आमवातेश्वर रसः ।

शुद्धगन्धं पलार्द्धञ्च मृतताम्रञ्च तत्समम् । ताम्रार्द्धं पारदं शुद्धं रसतुल्यं मृतायसम् ॥ सर्व्वं पञ्चकोलेनैव भावयेच्च पुनःपुनः । संचूर्ण्यं पञ्चकोलोत्थैः क्वाथैः सर्व्वं विभावयेत् ॥ रौद्रे विंशतिवारांश्च गुडूचीनां रसै र्दश । भृष्टटंगणचूर्णेन तुल्येन सह मेलयेत् ॥ टङ्कणार्द्धं विड़ं देयं मरिचं विड़तुल्यकम् । तिन्तिड़ीक्षारतुल्यञ्च सूततुल्यञ्च दन्तिकम् ॥ त्रिकटु त्रिफला चैव लवङ्गञ्चार्द्धभागिकम् । आमवातेश्वरो नाम विष्णुना परिकीर्त्तितः ॥ महाग्निकारको ह्येष आमवातान्तको मतः । स्थूलानां कर्षणः श्रेष्ठः कृशानां स्थौल्यकारकः ॥ अनुपानविशेषेण सर्व्वरोग-विनाशनः । अनेन सदृशो नास्ति वह्निदीप्तिकरो महान् ॥ गुल्मार्शो-ग्रहणीदोषशोथपाण्डुज्वरापहः ॥

A'maba'teshwura rasa.

Two tola's, each, of sulphur and copper, and one tola', each, of mercury and iron are to be rubbed together, and subjected to bha'vana' for several (say seven) times with the decoction of roots of eranda; for twenty times with the decoction of pippali, roots of pippali, chavya, roots of chitraka, and shunthi; and for ten times with the decoction of guruchi. With this compound, the following are to be mixed:—purified borax, equal in quantity to the compound itself, bira salt, and maricha, each, half in weight of borax; one tola', each, of

alkali prepared from bark of tamarind and roots of danti, and one tola′, each, of trikatu, triphala′, and ′lavanga. (Dose, one racti, each, to be taken four times, a day, with a few drops of honey only). This medicine cures rheumatism and increases power of digestion. If taken with suitable adjuncts, it also cures obesity, thinness, gulma, piles, chronic diarrhoea, swelling, anemia, and fever.

वातगजेन्द्रसिंह रसः ।

अभ्रं लौहं रसं गन्धं ताम्रं नागं सटङ्कणम् । विषं सिन्धुं लवङ्गञ्च हिंगु जातीफलं समम् ॥ तदर्द्धं त्रिसुगन्धञ्च त्रैफलं जीरकं तथा । कन्यारसेन संपिष्य वटी कार्या त्रिरक्तिका ॥ सेव्या पयोऽनुपानेन सदा प्रातः सुखान्वितैः । अशीतिं वातजान् रोगांश्चत्वारिंशच्च पैत्तिकान् ॥ विंशतिं श्लैष्मिकान् रोगान् सेवनादेव नाशयेत् । अभिघातेन ये क्षीणाः क्षीणार्द्धावयवाश्च ये ॥ व्याधिक्षीणाः वयःक्षीणाः स्त्रीक्षीणाश्चापि ये नराः । क्षीणेन्द्रिया नष्टशुक्रा वह्निहीनाश्च मानवाः ॥ तेषां वृष्यश्च वल्यश्च वयःस्थापन एव च । खञ्जानां पंगुकुब्जानां क्षीणानां मांसवर्द्धनः ॥ अरोगी सुखमाप्नोति रोगी रोगाद्विमुच्यते ॥ रसस्यास्य प्रसादेन नास्ति रोगाद्भयं क्वचित् । वातगजेन्द्रसिंहोऽयं रसो रोगविनाशकः ॥

Ba′ta gajendra sinha rasa.

One part, each, of mica, iron, mercury, sulphur, copper, lead, borax, aconite, rock-salt, lavanga (cloves), hingu, and ja′tiphala, and half a part, each, of tri-sugandha (i. e., guratwak, tejapatra, and ela′, combined), triphala′, and jeera′ are to be rubbed together with the juice of kanya′, and made into pills, three ractis in weight each. This medicine cures all sorts of diseases, (and especially rheumatism), emaciation, lameness and hunch-backedness. It is a very good tonic.

वातारि रसः ।

रसभागो भवेदेको गन्धको द्विगुणो मतः । त्रिभागा त्रिफला ग्राह्या चतुर्भागश्च चित्रकः ॥ गुग्गुलुः पञ्चभागः स्यादेरण्डस्नेहमर्द्दितः । क्षिप्त्वाऽत्र पूर्व्वकं चूर्णं पुनस्तेनैव मर्द्दयेत् ॥ गुटिकां कर्षमात्रां तु भक्षयेत् प्रातरेव हि । एरण्डतैलसंयुक्तामुष्णेण वारिणा सह । अभ्यज्यैरण्डतैलेन स्वेदयेत् पृष्ठदेशकम् । विरेके तेन संजाते स्निग्धमुष्णं च भोजयेत् ॥ वातारिसंज्ञको ह्येष रसो निर्व्वातसेवितः । मासेन सुखयत्येव ब्रह्मचर्य्यपुरःसरम् ॥ विजयागुटिकां रात्रौ स्वल्पमात्रां च भक्षयेत् ॥

Va′ta′ri rasa.

One part of mercury, two parts of sulphur, three parts of triphala′, four parts of roots of chitraka, and five parts of guggula are to be rubbed together with castor oil, and made into pills, one tola′ in weight, each. This medicine cures a′maba′ta, if taken in the morning with a little of hot water and castor oil. (After about an hour of taking this medicine), the whole of the body of the patient is to be rubbed well with castor oil, and fomentation (by a bundle containing salt) is to be made on the back. This will be followed by movements of the bowels, after which proper diet, mixed with clarified butter, while the former is still comfortably hot, is to be given to the patient. While taking this medicine, the patient is to live in a place not disturbed by drafts of air, and he is to abstain from sexual intercourse.

अनिलारि रसः ।

रसेन गन्धं द्विगुणं विमर्द्द्य वातारिनिर्गुण्डिरसै र्दिनैकम् । निवेशयेत् ताम्रमये पुटे तत् सर्व्वं मृदावेष्ट्य च वालुकाख्ये ॥ यन्त्रे पुटेद् गोमयचूर्णवह्नौ स्वभावशीते तु समुद्धरेत् तत् । निर्गुण्डिका-

वातहराग्नितोयैः संचूर्ण्य यत्नेन विभावयेत् तत्। आमानिलार्त्तं च रसोऽनिलारिश्चैरण्डतैलेन सकौशिकेन। कटुत्रयेणापि सगन्धकेन वल्लैकमानं परिषेवयेत ॥

Anila'ri rasa.

One part of mercury and two parts of sulphur are to be rubbed together, for one day, with the juices of the roots of eranda and of the leaves of nirgundi, confined in a putam made of two basins of copper, and heated by the third kind of the Ba'luka' Jantram, by means of fire made of dried and powdered cowdung. When cooled, the contents of the putam are to be powdered and subjected to bha'vana' with the juices of the leaves of nirgundi, roots of eranda, and roots of chitraka. Pills are then to be made, three ractis in weight, each. This medicine cures rheumatism, if taken with (a) castor oil mixed with guggula, or (b) trikatu mixed with rock-salt.

फलत्रिकादिलौहम्।

त्रिफला मुस्तकं व्योषं विड़ङ्गं पुष्करं वचा। चित्रकं मधुकं चैव पलांशं श्लक्ष्णचूर्णितम्॥ अयश्चूर्णपलान्यष्टौ गुग्गुलोस्तावदेव हि। आलोड्य मधुनोपेतं पलद्वादशकेन च॥ प्रातर्विलिह्य भुञ्जानो जीर्णे तस्मिन् जयेद्रुजः। दुःसाध्यमामवातञ्च पाण्डुरोगं हलीमकम्। जीर्णान्न-सम्भवं शूलं श्वयथुं विषमज्वरम्॥

Phalatrika'di lauham.

Four tola's, each, of triphala', musta', trikatu, biranga, puskaramula, bacha', roots of chitraka, and jastimadhu, and 32 tola's, each, of iron and guggula are to be rubbed together with forty-eight tola's of honey. This medicine cures rheumatism, parina'ma shula, swelling, and visama jwara, if taken in the morning (in doses of one fourth of a tola', each).

वृद्धदाराद्यं लौहम्।

वृद्धदारत्रिवृद्दन्तीगजपिप्पलिमानकैः। त्रिकत्रयसमायुक्तैराम-वातान्तकन्त्वयः। सर्व्वानेव गदान् हन्ति केशरी करिणं यथा॥

Briddha-da'ra'dya lauham

One part, each, of briddha-da'ra, roots of trivrit, danti, gajapippali, tuber of ma'na, trikatu, triphala', and trimada (i.e., roots of chitraka, musta', and biranga),* and eight parts of iron are to be mixed together. This medicine cures rheumatism and other diseases.

अपर्णारञ्जन रसः।

वज्रपाण्ड्यादिलौहानां ग्राह्यं पञ्चपलं शुभम्। चूर्णं मृताभ्रकस्यापि लौहार्द्धं पारदं तथा॥ त्रिगुणा त्रिफला ग्राह्या लौहाभ्रात् षोड़शै र्जलैः। पक्त्वाष्टभागशेषन्तु ग्राह्यं क्वाथजलं ततः॥ तेन रसाभ्रलौहं च पुनः पाच्यं समं घृतम्। शतावर्य्या रसञ्चैव क्षीरञ्च द्विगुणं रसात्॥ लौहमय्या पचेद् दर्व्या पात्रे चायसि ताम्रके। पचेत् पाकविधिज्ञस्तु वह्निना मृदुना शनैः॥ सिद्धे च प्रक्षिपेदेतान् विड़ङ्गादियथोदितान्। विड़ङ्गं नागरं धान्यगुड़ूचीसत्त्वजीरकम्॥ पलाशवीजं मरिचं पिप्पली हस्तिपिप्पली। त्रिवृता त्रिफला दन्ती चला चैरण्डकं तथा॥ चविकां ग्रन्थिकां चित्रं मुस्तकं वृद्धदारकम्॥ सर्वेषां चूर्णमेतेषां लौहाभ्रकसमं भवेत्॥ आमवातगजेन्द्रस्य केशरी विधिनिर्मितः। आमवातं शोथं हन्ति चाग्निमान्द्यं हलीमकम्॥ अपर्णारञ्जनो रसः आमवात कुलान्तकः॥

Twenty tola's of excellent iron (preferably, load-stone) and ten tola's, each, of mica and mercury, duly incinerated, are to

* Some physicians suggest "trija'ta" (i.e., guratwak, ela', and tejapatra) in place of "trimada".

be mixed together and boiled by means of a mild heat in a cauldron, made of iron or copper, with forty tola's, each, of clarified butter and juice of the roots of shata'bari, eighty tola's of milk, and a decoction of 120 tola's of triphala' by boiling it previously with sixteen times its weight (i.e., 120 × 16 tola's) of water and reduced to one eighth its quantity (i.e., 240 tola's). In course of the boiling, the whole thing is to be rolled all along by means of an iron ladle. When the substance will turn semi-solid by boiling, all the articles named below are to be thrown into it, and mixed together :—biranga, shunthi, dhanya', essence of guruchi, jeera', seeds of pala'sha, maricha, pippali, gaja-pippali, tribrit, triphala', danti, ela', castor seeds, chavya, roots of pippali, roots of chitraka, musta', and briddhada'raka—each $\frac{30}{19}$ tola' in weight—total thirty tola's, This medicine cures rheumatism.

वाणेश्वर रसः।

जारितं पुटितं लौहचूर्णं पञ्चपलं शुभम्। गुग्गुलोश्च पलं पञ्च लौहार्द्धं मृतमभ्रकम्॥ शुद्धसूतमभ्रसमं गन्धकं तत्समं भवेत्। त्रिगुणा-मयसश्चूर्णात् कृत्वा त्वां त्रिफलां पचेत्॥ द्विरष्टभागं पानीयमष्टभागाव-शेषितम्। तेन चाष्टावशेषेन पचेल्लौहाभ्रगुग्गुलुम्॥ घृततुल्यं शतावर्या रसं दत्वा तथा शुभम्। प्रस्थं प्रस्थश्च दुग्धस्य शनैर्मृद्वग्निना पचेत्॥ लौहमय्या पचेद् दर्व्या पात्रे चायसि मृन्मये। ततः पाक-विधिज्ञस्तु पाकसिद्धौ विनिक्षिपेत्॥ विड़ङ्गं नागरं धान्यं गुड़ूची-सत्वजीरकम्। पञ्चकोलं त्रिवृद्दन्ती त्रिफलैला च मुस्तकम्॥ सुचूर्णितञ्च प्रत्येकमेषामर्द्धपलं क्षिपेत्। रसस्य कज्ज्वलीं कृत्वा ईषदुष्णे-विमर्दयेत्॥ उत्तार्य्य स्थापयेद् भाण्डे स्निग्धे चापि सुरक्षितम्। घृतेन मधुना पश्चान्मर्द्दयित्वानुपानतः॥ गुड़ुचीनागरैरण्डं क्वाथयित्वा जलं पिवेत्। भक्षयेच्छुद्धदेहस्तु शुभेऽहनि सुरार्चकः॥ आमवातमहाव्याधिं

नाशयेद्दति सत्वरम्। सन्धिवातं कटीशूलं कुक्षिशूलं सुदारुणम्॥ जङ्घापादांगुलीशूलं गृध्रसीं हन्ति पंगुताम्। गुल्मशोथं पाण्डुरोगं सन्धिवातञ्च दुःसहम्। आमवातगजेन्द्रस्य केशरी विधिनिर्म्मितः॥

Ba'neshwara rasa.

Five palas, each, of iron and guggulu and two and half palas of mica are to be boiled, by mild heat, in a vessel made of iron or earth, with a decoction prepared from fifteen palas of triphala' previously boiled with 240 palas of water and reduced by boiling to 30 palas. When the watery portion is almost dried up, twelve and half palas, each, of clarified butter and juice of shata'bari, and twenty five palas of milk are to mixed with the compound and heated slowly, as before. An iron ladle is to be used for turning and rolling the compound in course of the boiling. When the compound turns semi-solid, half a pala of each of the following, duly powdered, is to be thrown into the compound, mixed together, and rolled by means of the ladle, till the boiling is completed :—biranga, shunthi, dhanya', essence of guruchi, jeera', panchakola, trivrti, danti, triphala' and musta'. Kajjali or black powder made of two and half tola's, each, of mercury and sulphur is to be rubbed together with the compound, a little before it is completely cooled. The compound is then to be kept in an earthen pot with its inner side smeared with clarified butter. (Dose, according to age and strength, say, one fourth of a tola' for an adult). This medicine is to be taken; rubbed with a little of clarified butter and honey. A decoction of guruchi, shunthi, and roots of eranda (⅔ tola', in weight, each, total two tola's, to be boiled with 32 tola's of water and reduced by boiling, as usual, to 8 tola's) is to be drunk after taking this medicine. This medicine cures rheumatism, gout, sciatica, pain in the intestine, thighs, feet, and the finger-joints ; lameness, gulma, swelling, and anemia.

वातविध्वंसन रसः ।

प्रक्षिप्य गन्धं रसतुल्यभागं कलाप्रमाणं च विषं समन्तात् । कृशानुतोयेन च भावयित्वा वल्लं ददीतास्य मरुत्प्रशान्त्यै ॥ अपस्मारे तथोन्मादे सर्वाङ्गव्यथनेऽपि च । देयोऽयं वल्लमात्रस्तु सर्ववातनिवृत्तये ॥

Ba'ta-biddhansana-rasa

Four parts, each, of mercury and sulphur made into a black powder, and one part of aconite are to be rubbed together with decoction of roots of chitraka. Pills are then to be made, three ractis in weight, each (to be taken three or four times, a day). This medicine cures epilepsy, insanity, and rheumatism.

आमवाते पथ्यानि ।

रूक्षः स्वेदो लङ्घनं स्नेहपानं वस्तिर्लेपो रेचनं पायुवर्त्तिः । अब्दोत्पन्नाः शालयो ये कुलत्था जीर्णं मद्यं जाङ्गलानां रसाश्च ॥ वातश्लेष्मघ्नानि सर्व्वाणि तक्रं वर्षाभूश्चैरण्डतैलं रसोनम् । पटोलपत्तूरककारवेल्लं वार्त्ताकुशिग्रूणि च तप्तनीरम् ॥ मन्दार-गोकण्टकवृद्धदारैं भल्लातकं गोजलमार्द्रकञ्च । कटूनि तिक्तानि च दीपनानि स्युरामवातामयिने हितानि ।

Diet and deeds salutary in rheumatism :—

fomentation without rubbing of oil, fasting, drinking of oil, application of douche, external application of prescribed drugs duly pestled, purgation, entering into the rectum of prescribed drugs duly pestled, old sha'li rice and kulattha grams. old wine, soup of meat of wild animals, all sorts of things having the property of pacifying va'yu and kapha, butter-mlk, punarnaba', castor oil (for internal and external use), garlics, patola, leaves of sha'lincha, ka'rabella, ba'rta'ku, shigru, hot water, pa'ribhadra leaves, gokshura, briddha-da'raka, bhalla'taka, cow's urine, ginger, pungents, bitters, and those which increase power of digestion.

आमवात… ।

दधिमत्स्यगुड़क्षीरोपोदिकामाष पिष्टकम् । दुष्टनीरं पूर्व्ववातं विरुद्धान्यशनानि च ॥ असात्म्यं वेगरोधञ्च जागरं विषमाशनम् । वर्ज्जयेदामवातार्त्तो गुर्व्वभिष्यन्दकारि च ॥

Diet and deeds injurious in rheumatism.

Curd, fish, molasses, milk, white basil, mashagrams, (Phased lous Radiatus) cake prepared of rice, unfiltered water, wind blowing from eastern horizen, incongenial foods, unholesome diet and deeds, heavy food, keeping late hour at night, suppression of calls of nature.

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